

# The answer to the first

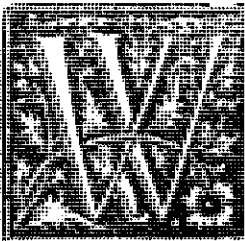
part of the poysoned booke whych a nameles  
heretike hath named the supper of the Lord.

By sir Thomas More knight, Anno. 1533. after he had geuen  
ouer the offyce of Lorde Chauncellour  
of Englande.

## The Preface.

By Thomas More knyghte to  
the Christen reader.

B



Wulde God good  
Christen readers  
as I haue oftē sa-  
ed, that euery good  
Christen man, ye  
man & womā both  
whiche are of that  
inward good and  
gracious mynde,

that they would not for all thys woꝝlde  
forsake the true faith them self, hadde as  
much burnig zeale and feruour in their  
hartes, to se it outwardly kept and pre-  
serued among al other, as these that are  
fallen in false heresydes, and haue forsak-  
en the faith, haue an hote fyre of hel in  
they hartes, that neuer can suffer them  
to reste oꝝ ceace, but maketh them bothe  
day & night, busily laboꝝ & woꝝk, to sub-  
uert & destroy the catholik chryste faith,  
with al the meanes y euer they cā deuise.

For surely if al such as beleue wel the  
selfe, wer as loth to heare any woꝝd spo-  
ken wꝝong agaynst y faith, as they wold  
be to speake it thym selfe: there shoulde  
neither felowshyp of their matches, noꝝ  
feare of any such as are after the woꝝld-  
ly compt accompted for they betters, a-  
ny thing let oꝝ wꝝād the both by woꝝde,  
& countenance to shew them self plainly  
to hate & detest and abhoꝝre bitterly, the  
pestilent contagion of al such smoky cō-  
municacion. The time hath ben ere this  
when honest chryste people would walk  
so farre of from lecherous luyng that  
they would not come so much toward it  
as to abyde the talkyng but folowed the  
apostles precept that saith, let not forni-  
cacion oꝝ any vnclennesse be so much as  
named amonge you.

In that whyle was there muche ho-  
nest clennesse, and by shamefastnesse  
much was chastite conserued. But af-  
ter tyme that in woꝝdes, folke fell vnto

more libertie, and suche as would for-  
beare the doing, would yet be wel content  
to fal in the felowshyp of foule and filthi  
talkyng: then beganne clennesse greatly  
to decay. For as thapostle also reherfeth  
euyl comunicacion macteth and cor-  
rupteth good maners.

1. Corin. 15.  
Euit commu-  
nicacion.

But this decay from chastite by de-  
clinacion into foule and filthi talkyng, y  
hath begonne a great whyle ago, and is  
veri farre growen. But the tyme hath  
ben euen vntyl now very late, that al be  
it of fleishly wantonnesse men haue not  
letted to vte them selfe in woꝝdes bothe  
lewde and very large: yet of one thyng  
euer wold euery good man be wel ware  
that heresyde would be no man suffer to  
talke at hys table, but would bothe re-  
buke it and deteste it to, all though the  
thing touched hys owne boꝝne brother.  
Such hath bene tyll of late the common  
chrysten zeale toward the catholik sayth.

And woulde  
God it wer so  
nowe.

And albeit that I doute not, but that  
(God be thanked) the faithe is it selfe as  
fast rooted in this realme tyll as euer it  
was befoꝝe (except some very few places  
& yet euen in those few, the very faithful  
folke mani mo then are the faithlesse)  
yet sith good men haue of late not letted  
to heare the euyl talke, and vncontro-  
led to speake blasphemous woꝝdes in  
they companye, the courage thereof  
hath out of al question much gyuen oc-  
casion that heretikes haue spred their er-  
rors much the moꝝe abzode. For it is  
not onely lechery that thapostles woꝝds  
are verified of, where he saith that euyl  
cōmunicacion corrupteth good maners  
(albeit therof be they verified to) but spe-  
cially be they verified of heresyde. And a-  
gaynst the comunicacion of heretykes  
did saint Paule specially speake them in  
his first pistle to the Corinthies, among  
whom some began homely then to talke  
agaynst the general resurrecció, as some  
begyn among vs now, to talke agaynst  
the blessed sacramentes.

1. Corin. 15.

And such comunicaciō it is therfoꝝe y  
thapostle speaketh agaynst, of which he  
sayth also that the contagion creepeth  
A. ii. foꝝth

2. Tyme 2.

A godly pꝝph

Chap. 5.

As foorth and corrupteth farther, after the manner of a corrupt canker.

And therefore he byddeth vs that wee should haue none other communicacō with heretikes, but onely of repproung their heresy and giuynge them warning to leaue. And yet not euery man be bold to talke to long with them not euen ther of neither, noz ouer often to medle with them, lest as the pestilē ce catcheth some tyme the loche that fasting commeth very nere, and long sytteth by the sicke mā busye aboute to cure hym: so some folke fainte and feable in the saythe matched with a selowe skourne and stronge in heresy, may sooner hym self take hurte, then do the tother good.

Saint Paule therfoze inspired wyth the spirit of God, compendiously toucheth in very few words, both these two pointes at ones, where he wyrteth vnto Titus: That man that is an heretike after ones oꝝ twise warnig: (Lo here is communicacō that he woulde we shoulde haue with hym) boide & escewe him. So here yese to that after ones oꝝ twise warnig of them, the bishop should as folke incorrigible expel them, and we shoulde if we wel dyd, keepe no moze companye noz no moze communicacō with them, no saith saint John, not so much as byd them good speede oꝝ good moꝝow when we mete them.

These byddinges of these blessed apostles, if al catholike folke would folowe (whiche either of negligence oꝝ feare, oꝝ foꝝ synful ciuilitie, while we folow not, we neuer discharge well our conscience toward God:) There would without any great fait oꝝ trouble, be shortly farre fewer heretikes then there be. And they that are, should shortly perceiue in euery place where they wene them selfe many, how very few they be, whych as few as they be, would God yet they were yet farre fewer then they be. Foꝝ all be it they are of heretykes farre fewer than those that are woulde haue it seme there were: yet are there vndoubtedly by suche dissimuling sufferance, many mo then els there should haue bene.

And this is also the cause, that of these heretikes booke they be so many nowe brought in as there be. Foꝝ whyle men maye so boldely speake oute they heresy, euē among them whom they know none heretikes: this maketh many folke that els durst not medle with suche bookes, to bye them and looke on them, and long to se what they say.

But some there are that first begynne but of such a vaine curious minde, who the diuel bypuech after foꝝward, & synne maketh them dout of the trouthe. And after byngeth them oute of doute to a full belsefe of heresy.

And thus of suche booke, as soze as they bee foꝝbodden: yet are there manye boughte. Foꝝ the peryll refrayneth not mache people from the byeng, syth ther is none house lyghtly that hath so lyttle roume, that lacketh the roume to hyde a booke therein.

But when they had the booke, if men would abhoꝝre they talking: gone wer all the pleasure that they take therein. But now whyle men controle them not but laugh and let them dable: pꝝyde maketh them pꝝocede, and they pꝝocure mo and spꝝed the booke moze abꝝoade, and draw moze bꝝethzen to them.

There is no smial number of suche erroneous englishe boke pꝝynted, of whiche if fewe were bought, ther would not so lykelyhod so many be putte in pꝝynt, sauinge that some bꝝethzen there are in thys realme, that of they zeale to they sects, being of such substauce that they maye soz beare it, geue some mony ther to befoze haude, content to abyde the aduerture of the sale, oꝝ geue the booke aboute foꝝ noughte to bynge men to the dyuell.

And in thys wyse is ther sent ouer to be pꝝynted, the booke that Frithe made last agaynst the blessed Sacrament, answering to my letter, wherewith I confuted the pestilent treatice that he hadde made agaynst it befoze. And the bꝝethzen looked foꝝ it nowe at thys Bartlemewe tide last passed, and yet looke euery day, except it be come all redy, and secretely runne among them.

But in the meane whyle, ther is come oner a nother booke agaynst the blessed Sacrament, a booke of that soꝝte, that Fritthes booke the bꝝethzen maye nowe soz beare. Foꝝ moze blasphemous, and moze bedelem rype then thys booke is, were that booke harde to bee, whyche is yet madde inough as men say that haue seene it.

Thys booke is entituled: The supper of our Lord. But I bessew such a shewer as so serueth in the supper, that he conuertyeth away the best dynt, and byngeth it not to the boꝝde: as thys man would if he coulde, conuey fro the blessed sacrament Chrystes own blessed flesch & blood, and leaue vs nothing therein, but foꝝ a

memoꝝ

Be not bolde to talke longe with an heretike.

Titus. 3.

Note.

Dissimulynge sufferance.

And yet there are manye such bꝝethzen.

Are there not manye suche heretikes.

¶ A memorial onely bare breade and wyne.

But his handes are to lumpish & this messe also to greate for hym to conuey clene, specially syth the dythe is so deare and so saintie, that euery chryſten man hath his hart bent therto, & therfore hys eye set thereon to see wher it becometh.

The man hath not set his name vnto his booke, noz whose it is I can not failely ſaye. But ſome reken it to be made by Wyllyam Tyndall, for that in a ppytyle of hys vnto Fryth, he wyrteth that in any thing that he can doe, he woulde not faile to helpe hym forth.

How be it ſome of the brethren report that the boke was made by George Jay.

¶ And of truth Tyndal wrote vnto Fryth that George Jay hadde made a booke againſt the ſacrament, which was as yet partly by his meanes, partly for lacke of money, retained & kept fro y print. Howbeit what George Jay, would do therein afterward when his money wer come, that could he not (he ſaith) aſſure hym.

How of truth George Jay hath long had in hand and redy lyng by hym, his booke againſt the ſacrament. And now if this be it, he hath ſomewhat enlęthed it of late, by a peece that he hath, patched in againſt me, wherein he wolde ſeme to ſoyle myne argumentes, whyche in my letter I made in that matter againſt the diuellyſh treatiſe of Fryth.

And in verp dede, diuers that are learned and haue redde the booke, reken it verpye to be the booke of George Jaye, whereof Tyndal wrote vnto Fryth, ſpecially by certaine woozdes that were in that letter. For therein wyrteth Tyndal, that if George Jaye dyd put forth the hys booke, there ſhoulde be founded in it many reaſons & verpe ſewe to the purpoſe.

How be it me thinketh by that marke that this booke ſhoulde not be that. For in thys booke be there very few reaſons and of them al neuer one to the purpoſe.

¶ The maker of the booke in the ende of hys booke, for one cauſe why hee putteth not his name therto, wyrteth in this wyſe, ¶ Maſter mocke whom the beriti moſt offendeth, and dothe but mocke it out when he can not ſoile it, he knoweth me well inoughe.

Thys ſadde and ſage ernest man that mocking at myne name, calleth me maſter mocke, dothe in theſe wiſe woozdes nothyng but mocke the readers of hys booke, ſaue that hys reaſon is ſo rude and foolyſhe, that the mocke retourneſh to hymſelfe.

For ſyche he wyrteth not hys booke to me, noz ſendeth me none of them, but the brethren kepe them fro me as cloſely as they can. What if I wyrt neuer ſo well who he wer that wrote it, what wer this to the brethren that reade it, & know they thereby who it is to?

How for my ſelf alſo, though I know Tyndall by name, and George Jaye or George Joy by name alſo, and twenty ſuche other ſonde felowes of the ſame ſect mo:pet yf renne of thoſe wold make tenne ſuche foolyſhe treatyſes, and ſette their names to none, could I know thereby whyche of thoſe made ſooles, made whych foolyſhe booke?

¶ Dyuers ther are in dede, of thoſe that are learned and haue redde the booke, & thinke for the lacke of learninge and of wytte alſo, that they ſynde euery wher therein, the boke ſhoulde neither be made by Tyndal noz by George Jay neither, but rather by ſom yong vnlearned ſole.

Howbeit, as for me, I thinke the boke might be for al that made by Tyndal or by George Jay either. For y matter being diuiled againſt the bleſſed ſacrament the wyſeſt or the moſt ſoole, the moſt learned or the leſſ, is al in a maner ope, and in that matter maketh lytle dyfference.

For I neuer founde yet anye manne ſo well learned, and ſo naturally well witted wyth all, but after that he ſell ones to the defence of hereſyes, and ſpecially of this abominable hereſye againſt the bleſſed ſacrament: neither learning, noz wyrt, neuer well ſerued hym after.

For as for Tyndal the captain of our Englyſhe hereſykes (who beſore he ſet to theſe franſies, men had went had hadde ſome wyrt, and was taken for full preytyly learned to ye ſee good chryſten reders playnly tryed by hys bookes, that an vnlettered mā myght be aſhamed to wyrite ſo vnlearnedly, and a mad man woulde almoſt ware red for ſhame, to wyrite in ſome thinges ſo franſykely.

As touchig ſcore Werns and George Jay, the brethren and ſyſtern them ſelſe ſee they wyrtes ſo waſſed, and their learning warden ſo ſlender, that the brotherhead hath litte liſt to reade the. And ſom of the brethren that ſay this new wo:ke was made by George Jay, thynk that y cauſe why he ſet not hys name thereto, was becauſe he wiſt wel the brethren dyd not regard him. And Tyndal had in his letter alſo declared hym for a ſole, by reaſon wherof he thought y if it came vnder his name, y eſtimaciō therof wer but loſſ.

**A** frith was lo a proper yong man and a towarde, tyll he fel into these folyes. After whych to what decay both his wit and hys learning came, every wite man much meruailed, that in his open exam nation heard and considered his answer.

**F**oz all be it that in the booke that the brythren that are here haue sent ouer to pypur, Tyndall and hys felowes to by gyle the woꝝde withal, purpose to make many chaunges, and amend & aduance his parte, bauerproppng it wyth theyꝝ owne proper lies: yet that the meanes be metely wel founde to controll their fall hood I trust, & to take awai their clikes and leaue his folye bare. And then shall men plainly see, that of one whom the brythren boik soꝝ so wyle, they neuer dyed in Englaunde befoze, anye falle here tpeke so fo. p. h.

But now as touching thys new com ouer booke, which the maker hath entit led The supper of the Lorde: though the man haue named it the supper of our sa uiour Chyriste, yet hath the man made it the supper of the diuel.

**E** The specyall effecte of all hys whole purpose is to feede vs wyth the most poi soned herelye that labourerth to kyl the catholyke chrysten faith, concerning the blessed sacrament of the aulter, all or it by the waye he putteth soꝝ the dyuers o ther herelye besyde.

This vnfaulcy supper of hys, wyth out any coꝝne of salte, and spiced al with popson, he diuideth as it were into two courses, that is to wytte into the treat ing and decriing of two speciall thin ges specyfyed in the gossell of Chyriste, wherby Chyristen people plainely per ceuue, that in the blessed sacrament of thaulter, is y very blessed body of Chyrist his very fleshe and hys blood.

**I**n the first part which I cal here hys first course, occupieng the one halfe of hys booke, he treateth the woꝝdes of Chyrist spoken in the first chapter of saint John, which woꝝdes our sauiour spea keth, of the eating of his fleshe and dync kyng of hys bloude,

In his second parte, which I call hys seconde course, he treateth the maundyng of Chyrist with his apostles vpon theare thurday, wherin our sauiour actually dyd institute the blessed sacrament, and therein verelye gaue hys owne verelye fleshe and bloude to hys twelue apostles hym selfe.

I shall therefore deuide this woꝝke of myne into twoꝝ partes in lyke wyse, of

whyche the one in this shall be the first, wher in I shall detect and make euery mā per ceuue thys mans euyl coꝝquery in hys fyrst course, concerning the treatyng of Chyristes woꝝdes in the fyrte chapter of saynt John.

And aibeit that I shall afterwarde sed you soꝝth my seconde part also agaynst hys seconde course: yet shall I so vande die this mans mischaous heresi in this fyrst parte, that though I neuer wrote woꝝde moze hereafter of the matter, yet to the perceuyng of the trouthe, and be teccion of hys fa. schood, this first parte myghte suffice foꝝ all the whole matter. **I**

In hys first part, he fyrste expoundeth the later part of the first chapter of saint John, and by his declaracion labourerth to drawe men from the perceuyng of the trouthe, and setteth soꝝ the also both hys pꝛyncipall heresie, and ouer that di uers other.

Also in the same parte he argueth a gaynst all men in generall that expouid any of those woꝝdes of Chyriste ther spo ken, to be ment by Chyriste of the very eat yng of his fleshe (as the catholik church beleueth) in the blessed sacrament.

In that first parte also he argueth a gainst me by name in special, and pretē drth to soyle such argumetes as I made in my letter agaynst the pestoned trea tise, that John frythe had befoze made in that matter agaynst the blessed sacra ment.

In that part also the man bringeth in two places all in great, whych he harhe pyked out by long leifour among al my bookes, in eyther of whiche two places, he sheweth that I haue notably contra ryed myne owne wytyng, that I haue wytten my selfe in other places befoze, and sheweth also the places wher.

I shall therefore good readers, in thys first part of myne geue you siue boꝝkes, and some of them very thozte.

In the first wyll I geue you the expo sicion of the selfe same woꝝdes of Chyrist mencioned in the fyrte chapter of saynt John, by whych who so considerre them & consider them together, shall I trust per ceuue wel the falsehood of hys expoficio, & not be deceiued thereby. And foꝝ myne expoficion, ye shall not giue me y thank. Foꝝ I haue but pyked it oute here and there oute of the wytyngs of dyuers old holye men.

The second shall shewe you foꝝ a sam ple, some of the fautes bothe in folyes and errours, that the man hath made vs in hys

**I**n his expofition.

The third ſhal aunſwer and ſople hys wyſe reaſons, wyth whych he woulde make all men foolcs, that haue expounded that place befoze, contrarpe to hys herely now, that is to wyt, al the ſid holye doctours and ſayntes from the apoſtles daies vnto our owne tyme.

In the fourth ſhal ye ſee what wytte and what learnynge he ſheweth, in ſoꝝlyng of myne argumentes made befoze in that matter againſte hys ſelow John Fryth.

The fyfth ſhall declare you the dyligence that the man hath done, in ſekyng out my neglygence, leauynge ſome places in my wyꝝtyng, repugnant and contrary the one place to the tother. And of ſuche places ye ſhall (as I ſayde) ſee hym wyth diligent ſearche of thzee yeare, at laſt bying you foꝝrth twaine. And there ſhall you ſee good chꝝiſten readers, that in thoſe twaine, my neglygence ſhall foꝝ al his diligence proue him twiſe a ſoule.

But in the treating of this matter wth hym, I ſhal lacke ſomewhat of the commoditie that the man hath in diſputyng wth me. Foꝝ he hath a greate pleaſure oft tymes, now in one maner, now in another, now to talke of me, and now to ſpeake to me by name, wyth (thus ſayth Hoꝝe) and (to maſter Hoꝝe) and ſome tyme (maſter Hoꝝe) (let Hoꝝe mocke on and lye to) and many ſuch goodly garntings mo. But he wil be foꝝ his own part ſure that I ſhall not dyſpute wyth hym by name, and therefore he keepeth it alway.

And therefore what ſolpe and what falſhod be founden in this booke, he foꝝceth very lytle. Foꝝ thame he thyncketh he canne none take thereby, whyle ſolke knowe not his name.

Wherem he ſareth much like to ſome beaſtly body, that would not care to ſyt downe wyth hys face to the wallwarde, and eaſe hymſelfe in the open ſtrete, and though al the towne at ones toote in his taile, take it foꝝ no thame at al, becauſe they ſe not hys face.

And verelye as we ſee ſometyme that ſuche as walke in byſours, haue muche the leſſe feare and thame, both what they do and what they ſay, becauſe they think them ſelfe vnknowen: ſo do theſe folk of tetymes little foꝝce what they wyꝝte, that vſe to put their bookes, & ſet not theyꝝ names vnto them. They thinke theſelfe vnſene while theyꝝ name is vnknowen, and therfoꝝ they feare not the thame of their

ſolpe. As ſome haue I ſene ere this, full boldlye come daunce in a maſke, whole dauncing became theym ſo well, that yf theyꝝ byſours had beene of theyꝝ faces, thame woulde not haue ſuffred theym to ſet foꝝrth a foote.

And maſter Dummer vnder his maſkers face foꝝceth not much to thift a falſcalf among, wyth a paire of falſe dyce, And that is moſt true.

And therfoꝝe lythe thys man by wythdrawing hys name from hys boke, hath done on a viſour of diſſimulacion, dyſſimulunge hys perſon to boyde the thame of his falſhode, and ſpeaketh to much to be called maſter Dumer, whych name he were els wel woꝝrthi foꝝ his falſe dice, I ſhal in this diſpicio betwene hym and me, be content foꝝ this ones (lyth by ſome name muſte I call him) foꝝ lacke of hys other name to cal him maſter Maſker. And thus ſynthig thys pꝝeface, we ſhal begynne the matter.

## The firſt boke

The .i. Chapter.



After maſker hath in this his poſned treatyſe agaynſte Chꝝiſtes holeſome ſupper. xxxii. leues. In the firſte. xiiii. wherof, he expoundeth vs y later part of the ſixt chapter of ſaint John. And incidently by y way, the mā maketh as though he answered y reaſons whiche I made in my letter, agaynſt the peſſilent treatice that Frythe made firſt agaynſt the beſſed ſacramet. And in the ſame. xiiii. leues alſo he byinggeth foꝝrth two thinges foꝝ ſpecial notable, wherin he ſaith I haue openly contraried myne owne wyꝝtyng.

I wyll good reader peruſe the remanāt of his booke after this firſt part answered. In which containing theſe thzee thinges that I haue reherſed you, y ſyꝝ hath he ſo handled, y al wer there not (as ther are in dede) diuers falſe herſies interlaced therein, yet it wer foꝝ the matter of very ſteight effect. Foꝝ in his expoficion he nothing toucheth noꝝ cometh nere to the thing wherin the pointe of all the matter ſtanderh. The ſecond point hath he ſo wel treated in his argumentacion that the reaſons which I laye agaynſte Fryth, maſter Maſker firſt falſeli reher

W. iiii. lcty,

Aseth, & after so foolishly folleth, & he leueth the moze stronger against hym when he hath don, the he found the when he begā.

And as for the third point concerning his notable notes of such thynges as he laieth to mine oversight, them he so garnisheth and setteth out so semely to the show, that I would no man should euer after this dai trust any word that I shal wypte, but if ye se master Wasker plainly pꝛoued therein, either so folythe as no man should trust his wit, or so falke that no man should trust hys tꝛouthe. Let vs therfore now come to y first point, that is to wypte hys expꝛosition.

### The. ii. Chapter.

**T**he whole summe of hys expꝛosition is, that our sauour in all those wordes takyng occasyon of the myꝛacle that he so late before had wrought among the, in feeding fyue thousand of them wyth fyue barlye loaves and two fishes, dyd in those wordes vpon theyꝛ new resoꝛt vnto him whē they folowed him to Capernaum, fyꝛste rebuke and blame theym, because they sought hym not for y miracles that they had sene him woꝛk, but because they had ben fed by hym and fylled theyꝛ bellies, and that therfore our sauoure exhorted them to labour rather to get that meate that neuer should peryshe. Vpon whych exhortacion when the Jewes asked hym what they should do wherby they shulde woꝛke the woꝛkes of God, Christ sayde vnto them, that the woꝛke of God was, to beleue and trust in hym whom the father had sent.

Then goeth he farther and sheweth, & vpon the wordes of the Jewes asking our Lord what token he shewed for whyche they should beleue in him, sith their foꝛe fathers had giuen them the bread of Māna in desert, of whych it was wꝛitten, he gaue them bread from aboue, our Lord shewed them that Moyses gaue the not that breade from heauen, but hys owne father had geuen them the verpe breade that was descended from heauen, & that our Lord ther, bi al the remanāt of those wordes in the said sixt chapter of saynt John, declareth that hym selfe is that very bread, and is to be eaten by the saythe and the beliefe that Christes fleshe and body was brokē & his blood shed for our synne. And so expꝛōdeth he foꝛth al these wordes of Christ, applyng them onelic to the declaraciō of his passion to be suffered for our redempcion, & that our sau-

our would haue them beleue that point, and that the beliefe of y poꝛnt was ment bi the eating, and that that faith & beliefe is the meate of our soules.

The whole summe of hys expꝛosition, is this in al his said. xiiii. leues. I mean not that thys is al that euer he saith ther in, for I leaue out hys cꝛcumstaunces, hys garnishynges, hys notes, hys argumentacions, hys contencions wyth me, hys mockes, hys tauntes agaynst al catholicke folke, and his manifold heresies also, with al which here and ther he furnissheth all the pꝛogresse of hys paynted pꝛocesse, al whych thinges I shall after touch by them selfe. But the summe, the substance, and the end whereto all the whole pꝛocesse of hys expꝛosition cometh is thys, that I haue reherfed you.

### The. iii. Chapter.

**A**t now good christen readers al this expꝛosition, were it neuer so true, neuer so comely, noꝛ neuer so cunnynge handled, yet wer it (as I told you before) very farre from the purpose. For this expꝛosition might be good ynough, & yet might Christ in those wordes teache the thing that we speake of beside, that is to wyte beside the teachyng them that hymselfe was the very bread y was descended from heauen to giue lyfe to the world, & that he shuld suffer death for the synnes of the world, & that they should beleue these thinges, & so eat him here by faith, he myght I saye teache in those wordes also, that he would giue vnto men hys very body and hys very flesch to eat, & hys very blood to drinke, & that he would that they should beleue that les son also. And with the spiritual eatinge therof, by sayth receiue and eatc also his very blessed body flesch and bloude by the mouth, not in hys owne fleschly foꝛme as the fleschly Jewes myse tooke it, but as hymselfe than ment it and part there expꝛōwined it, & by his institucion did after moze clereli declare it, in foꝛme of bread & wyne in y blessed sacramēt of y aulter.

It is I trow good reders to no man almost vnknewen, & the holy scripture of God is in suche merueylous maner, by the pꝛofound wysedonic of hys holy spꝛite, for the moze plentuous pꝛofit of his church, deuised, indighted, and wypttē, that it hath not onely that one sense true which we call the litter all sence, that is sold centes to wyte that sence which for the first lesso therof, God would we should perceiue & learne, but also diuers other senses spꝛitual, pertaining to the pꝛofit of our maners

John. 6.

C

John. 6.

Exod. 16.

D

H

The scriptus hath many

mers, and instruccions in sundry vertues by meane of allegories, opening of mysteries, and lyfingge vp of the soule into the liuely lycht and inward high syghte of God. And al those manyfold senses (diuers in the waye and al tending to one end) may be conuenient and true, and al by one spirite prouided, and into diuers spirites by the same one spirite inspired for spiritual profit to be by many meanes multiplied and encreaced in his church.

But neuer hath any good man bene accustomed to play the pageant y<sup>e</sup> maister Masketer playeth vs here, with a spiritual exposition of allegories or parabes, to take away the verye first sense that God would we should learne of the letter, and because of some allegories, to take all the plaine wordes for the fyrste ryght vnderstanding into a secundarye sense of allegories.

Of this maner handling of scripture I make mencion in my letter agaynste Frithes false handling of this same place of sainte John. And there I shewed in what wyse the false heretykes the Arrianes vsed by the same meanes, to take y<sup>e</sup> Godhead fro Christs person, as Frith and these selowes by the self same maner of expounding the scripture, do take away Christs manheade from Christs blessed sacrament.

In that pistle I shewed also y<sup>e</sup> I wolde in allegorical explications finde no fault but be well content with them, so y<sup>e</sup> men myse vse them not, to the taking awaye of the true literal sense besyde.

This thing I there shewed good readers in the selfe same pistle, that maister Masketer maketh here as though he could and would answer. And yet as though he had neuer heard my wordes but slept whyle he red them, he plaiceth here y<sup>e</sup> selfe same pageant hym selfe, whyle wyth hys allegoricall exposition of spirituall eating of Christs godhead & of his body by beliefe of hys passion, he goeth about to take away from vs the very lysterall truth, of the very eating and bodely receiuing of Christs owne verie flesh & blood.

Now wil I not lay any maner blame at al, to any man that wil expound all the whole processe of Genesis, by all allegories, and teache vs certayne conuenient vertues vnderstanden by the four floodes of paradise, and tell vs that paradise is grace, out of whych al the floodes of all vertues flowe and water the earth, calling the earth mankinde that was made therof, being barayne & fructelless but

ys it be watered with the floodes of vertue, and so forth in some suche maner expound vs all the remanant. He loy thus doth, doth in my mynde right wel. But maye if he would do it in the maner and wyth the minde, that maister Masketer expoundeth vs Christs wordes, all in allegories here, and would teache vs such a spiritual sense, to make vs belieue that those wordes werc to be none other wise vnderstande besyde, but that ther wer no such floodes flowing forth of paradise, nor no such paradise at all, I wolde wene verely that he were a very heretike.

I fynde no faute also with them that expounde the story of Sampson taping the fores together by the tayles, and setting a fyre in them, and sending them so into the side of the Philistynes to burne by the cozne, in those I say that expound that story by the dyuel, sending hys heretykes into the cozne side of God the catholyke church of Christe, wyth the fyre of false wordes to destroye the cozne, both of true faith and good woorkes, tyed together by the tayles in token that al their heresyces be theyr heades neuer so farre asunder, yet are theyr tayles rayed together, in that that all tende towarde one ende, that is to wytte to the destruction of all manner grace and goodnesse, and that the tying of the fyre and theyr tayles together, signifieth also that for theyr fory false head, synnalle in the ende the hotte fyre of hel shalbe so fast tyed in all theyr tayles w<sup>o</sup> abelyng there together, that neuer shal they get the fyre fro their tayles, nor fro the bandes of hel be leuered or bycaken asunder: wyth this allegorye of those good men that thus expound the story, I fynde no faute at all. But on the tother side if any man would expound it so by that spiritual allegory agaynste these heretikes, that he would therwyth enforce him selfe to take away the lysterall sense, and saye the text signified nothing elles, and that there was no such thing done in dede, hym would I reken for an heretyke to.

And in lykewyse good readers if maister Masketer here dyd onely expounde all those wordes of Christe, as things spokē of spirituall eating by waye of allegory, that waye wolde I well allowe, for so doth not onelye suche as hee is, but also good saythfull folke to. But now when he draweth all Christs wordes to those allegories of a false wylye purpose, to make menne wene (and so saythe hym selfe for hys part) that they signifye none other

Sub: ch. 15.

Note this allegory.

Allegories are to be suffered & accepted

Another thing: this is the point that puerth  
maister *M*aster an heretike.

And therefore as I said, al his expocri-  
cion is farre of fro the purpose, & appo-  
cheth not to the point. For the question  
is no: whether those wordes may be wel  
verified & expounded of spiritual eating  
bi was of an alegory, but whither it mai  
beside al that, be truely expounded of the  
very bodye eating of *C*hristes blessed  
body in dede. For if it so may, the is ther  
no man of so slender wytte, but he maye  
wel see, that al maister *M*asters allego-  
ricall expocition of his onely spirituall  
eating, sitteth fro the purpose quite and  
dare not come nere that point.

Therefore to thentent ye may cler-  
ly se, that in thys expocition of his (as ho-  
ly as he would haue it seme) he doth but  
clerelye mocke (sauiug that it is muche  
woorde then mockyng, to make men fall  
fro the faith) I thal geue you of the same  
wordes of *C*hrist written in the first cha-  
piter of sainte *J*ohn, another expocition  
my selfe, in which I thal beside all suche  
spiritual expocitions, as this man vseth  
therin by way of allegoryes or parables  
declare you the very littoral sefe of those  
wordes: *M*y flesh is verily meat, and my  
bloud verily drinke, So that ye may see  
therby, that our saintour verilye spake &  
ment, not onely such a spiritual eatyng  
as maister *M*aster saith he onely ment,  
but also the very bodye eating & dryn-  
king of his very flesh and bloud in dede.  
Whiche expocition of myne, if it be in  
point true, then must it nedes folowe (ye  
se well) that hys expocition is farre fro  
purpose. For althoughe there were not  
one false word therein, yet were it in dis-  
sembling of the trowth, verpe leude and  
falsely handled.

And now that myne expocition shal-  
be true in dede, that thal you ere I leaue  
you, so clerely perceiue & se, that I trust  
there shall neuer anye suche heretike as  
this is, be able to blinde any man after  
that readeth it, except some such as wyl-  
lingly lyff to wynde, or while he put out  
they eyes, wyl holde they beades to  
hym them selfe.

Now to the entent ye maye the better  
perceiue and marke, whither mine expoc-  
sition agree wyth the text, and whither  
I leue any thing vntouched: I shall first  
gyue you the wordes of the text it self in  
English al together, and then expounde  
it you peere by pece after. And yet had it  
not bene euil to begyn somewhat befoze  
at *C*hristes disciples going into the ship

in the euenting, and *C*hristes own wal-  
kyng after vpon the sea, and after that  
on the morowe the people coming after  
to seeke him in other shypes, which peere  
maister *M*aster left out and would not  
medle with, because it hath an harde al-  
legory declared bi holy doctours, which  
shew that the shippe in which the disci-  
ples went, betokened the church whiche  
was but one, and the other diuers ships  
that came after, betokened the diuers  
churches of heretikes. And yet in that  
one shyp that signified the church, they  
were as appeared after, both good & bad  
together. But let this pece passe for this  
ones, I wil begyn y text but ther as mai-  
ster *M*aster beginneth hymself. Lo god  
christen readers these be the wordes.

### The. iiii. Chapter.

¶ Clerely verely I say vnto you, you  
seeke me, not because ye haue sene mira-  
cles, but because ye haue eaten of the lo-  
ues and are fylled. Wooske you not the  
meate that perilyeth, but that abideth in  
to euerlasting lyfe, whyche the sonne of  
man shal giue you for him hath God the  
father sealed. They sayde therefore vnto  
him, what shal we do that we may work  
the works of God? *J*esus answered and  
sayd vnto theym: Thys is the wooske of  
God, that ye beleue in hym whō he hath  
sent. Then they sayd vnto him, what to-  
ken shewest thou therefore, that we maye  
se and beleue the? what wooskest thou?  
Our fathers haue eaten māna in the des-  
serte as it is wrytten, he gaue the breade  
from heauen to eat. Then sayde *J*esus  
to them, verily verily I say to you *M*oses  
hath not giuen you the breade from  
the heauen, but my father gyueth you  
very breade from the heauen. For the ve-  
ry breade is that that is descended from  
heauen, & giueth life to the world. Then  
sayd they to hym, Lord gyue vs alwaye  
this breade. Then sayd *J*esus to them, I  
am the breade of lyfe, he that cometh to  
me shal not hunger, and he that beleueth  
in me shal neuer thurst. But I haue said  
vnto you, that ye haue both sene me and  
haue not beleued. Al that my father gy-  
ueth me shal come to me, and he that com-  
meth to me, I shal not cast him out. For  
I am descended from heauen, not to doe  
myne owne wyl, but the wyl of hym  
that hath sent me. Thys is verilye the  
wyl of hym that hath sent me, that is to  
wit the father, that al that he hath giuen  
me I should not lese any thing thereof,  
but should reise it agayn in the last day.

¶ This



**A** This is verily the wil of my father that hath sent me, that euery man that seeth the sonne and belueth in hym, shoulde haue euerlastynge lyfe, and shall rayse hym agine in the laste daye. The Jewes murmured theretofore of that that he had saide, I am the lyueinge breade, that am descended from heauen. And they saide: Is not this manne the sonne of Joseph, whose father and mother wee haue knowen. How saith he theretofore I am descended from heauen: Iesus theretofore answered and saide vnto them, murmure not amonge your selfe. There canne no man come to me, but if the father that sent me drawe him, and I shall raise him againe in the laste daye. It is wyrtten in the prophetes: And they shall be all taught of God. Euery man that hath heard of the father and hath learned, cometh to me, not because any man hath seene the father, but he that is of God hath seene the father. Verily verily I tell you, he that belueth in me hath life euerlastynge. I am the breade of the lyfe. Your fathers haue eaten manna in the desert and be deade. This is the breade descendynge from the heauen, that if any man eate thereof, he shoulde not dye. I am the lyueinge breade that am descended from the heauen. If a man eate of this breade, he shall liue for ever, and the breade whiche I shall giue, is my fleshe, whiche I shall giue for the lyfe of the world. The Jewes theretofore stroue amonge them selfe, sayeng: how can this man giue vs his fleshe to eate. Then said Iesus to them. Verily verily I say to you, but if ye eate the fleshe of the sonne of man and drinke his bloude, ye shall not haue lyfe in you. He that eateth my fleshe and drinketh my bloude, hath life euerlastynge, and I shall raise him in the laste daye. My fleshe is verily meate, & my bloude is verily drinke. He that eateth my fleshe and drinketh my bloude, dwelleth in me and I in him.

**A**s the liuynge father sent me, I also liue for the father. And he that eateth me, he shall also lyue for me. This is the breade that hath descended from heauen, not as your fathers haue eaten manna and are dead. He that eateth this bread, shall liue for ever. These thinges said he in the synagoge, teaching in Capernaum. Manye theretofore of his disciples hearing, sayde: This is a hard saying, & who may heare him. Iesus theretofore knowing in himself that his disciples murmured at this said vnto them: both this offend you: if ye shall then see the sonne of man ascendynge vp

wher he was befoze. The spirit is it that giueth life, the fleshe auaileth nothinge. The wordes which I haue spokē to you be spirite & life. But ther be some of you that belueth not. For Iesus knewe from the beginninge who shoulde be the beluuers, and who shoulde betraye hym, and he sayde. Theretofore I haue sayd vnto you: no man can come to me, but if it be giuen hym of my father. From that tyme manye of his disciples went backe, and now walked no more wyth him. Then sayde Iesus to the twelue, wyll you goe your waies to? They answered vnto him Simon Peter, Lord to whom shall we go. Thou hast the wordes of euerlastynge life, and we belueth and haue knowen that thou art Christ the sonne of God. Iesus answered vnto him: Haue not I chosen you, xiiij. & one of you is a diuel: He sayde that by Judas Iscariot the sonne of Symon. For he it was that shoulde betraye hym, being one of the twelue. †

#### The exposition of the saide text.

##### The .v. Chapter.

**W**ho so rede & consider wel god christen reders, the doctrine & the doynges of our saviour Christ, shall by sundry places of holpe scripture perceyue, of his heauenly wisdome his holisome & sage was, in many great thinges that he purposed to do, before the doing of the same (beide the figures of his old testament forefiguring the same & bildes his propheties of his old prophetes forepropheteng his same) for mes more redines toward his thinges when he would execute the by his dede, to giue them some warning & information therof befoze by his wordes.

Thus befoze he made saint Peter his chiefe shepheard ouer his flock, iii. times at ones, speciall bidding him to fede his shepe, he first saide vnto him, thou shalt be called stone, & after saide also to hym, whē he confessed him to be Christe: Thou art stone, & vpon the same stone shall I build my church, and the gates of hell shall not preuaile aginst it.

Thus befoze he made hym his general vicar, he gaue him the name of stone which stone he said after he would build his church vpon.

Thus he gaue his Apostles and disciples warning of his betrayeng, of his taking, of his death, of his resurrection, of his ascension, by his word befoze these thinges were don in dede. And of his comynge againe

John. 11.

Math. 16.

John 1.  
S. 16.

L. 16. 9.

Agayne to the dome also at the generall resurrection, which thinges surely shal be, and are not yet done in dede. And alway the moze strauge the thinges wer, the moze he opened theim wyth woꝝdes. And yet had he foꝝ all that, some of those thinges foꝝ that whyle not very wel beliened, not euen of some of hys own dyſciples. But yet neither were hys woꝝdes fully frutelesse at the tyme, but that thei toke some holde in som folk, & wrought in some soules, though not a ful faythe, yet an inclynacion and a dyſpoſicion towarde it, and nowe serue, and euer ſynce haue serued, and euer whyle the woꝝlde laſteth shal serue, to the plantynge, rotyng, and waterynge of the faythe, in all Chriſtten nacions all the woꝝlde aboute.

Now as our lord did in many thinges so did he specially in the two great sacramentes, the sacrament of baptisme, & in this high blessed sacramēt of the aulter.

John. 3.

Of hys tone he talked with Nicodemus that came to him by daiight, & durst not be sene w<sup>th</sup> him by dai foꝝ dꝛead of hys Jewes.

And of the tother, that is to wpt of the sacrament of the aulter, he talked here, and taught the verbe thynge, but not the very forme therof, vnto the Jewes & hys dyſciples among them.

And as he founde Nicodemus farre of fro the perceiuing of hys spiritual fruit that riseth in the sensyble abluicion, and faithful washing of baptisme, so founde he the substauce of these folk veri farre fro the perceiuing of the spiritual fruit, that groweth of the bodely receiuyng of Chriſtes own blessed body, to them that faithfully receiue it in the blessed sacrament vnder the sensible forme of bꝛead.

Our sauour also god reder because the thing that he now went about to tel them, was a merueilous high thing and a straunge, vsed in the proponing therof vnto them, diners waies deufled of hys diuine wysedome.

John. 8.

If y<sup>e</sup> will to make them the moze mete to receiue the doctrine of that point and to perceiue it, he did twoo miracles befoze ge began to speake thereof. One (which though they were not at it, yet they perceiued wel as the gospel sheweth) in goynge ouer the water wythoute a vessel, & another that he dyd not onely in the presence, but also made them al partners of the profit, y<sup>e</sup> is to wit whē he fed thē al beinge five thousand in number, of twoo fishes & five loues, & yet when al their belies were full, gathered & filled. xii. bas-

Math. 14.

kettes of the fragmentes.

Upon the occasiō of this myꝛacle (god reader) of these five loues, by suche a myꝛacle so multiplied as a tynge very conueniēt, he toke his beginning to induce therupon the feast that he would in this woꝝlde leue perpetually with his church, by feedinge of innumerable thousandes with that one lofe that is his blessed body in the forme of bꝛead. Not foꝝ that the miracle of the feeding of the Jewes and this feeding of Chriſtes church, is in euery thinge lyke, (betwene whiche twayne there are incomparable differences) but because the lesse miracle & in some part lyke, is a conuenient thing foꝝ an entre and a begynnyng wherewyth to dꝛawe them farther. And vnto his apostles at hys tyme so was it, & yet vnto this tyme vnto al god chriſtten people so is it.

Our sauour also to endure theim the better to the beliefe of his great kindnes in that he would vouchesafe to gyue thē his owne body to be receiued and eaten into theirs, he did tel the two other thinges, the tone that he was very God, the tother that he would dye foꝝ their sakes. Of these two poyntes, the tone myghte make them sure that he would do it, and the tother that he could do it. Foꝝ what could he not do that was god almighty: or what would he disdain to do foꝝ vs, that would not disdain to dye foꝝ vs?

Now god readers remembꝛing well these thinges, marke what our sauour hath said in this gospel, and cōsider well what he ment.

The. vi. chapter.

When that after the myꝛacle of the feeding so manye people w<sup>th</sup> so few loues, our lord had (as it foloweth in hys gospel) with dꝛawen himselfe asyde into the hill, because he saw hys people wer minded to make him their kinge, hys dyſciples had entred in the evening after into a ship, & Chriſt apearing to them walkinge vpon the sea, & calming the tempest, whē they would haue takē him into their ship, the ship was sodainly comē to the lād. The people on hys moꝝow longing to finde our lord again, toke other litle ships hys came thither after, & folowed his dyſciples, frō whō they thought he would not lōg be, al though they knewe Chriſt went not in hys ship with thē. And whē thei came on hys tother side of hys sea to Capernaū. & founde not onely thē ther but him to, thē merueilyng much thereof, thei sayd vnto hym,

John. 6.

After

**A**ppyfter, when canonest thou hyther? Our Lord answered agayne and saide vnto them: syth I tel you very truth, the cause that you seee me nowe, is not the miracles that you haue sene, but it is because that of the loues that I gaue you, you haue wel eaten and wel fylled your belyes.

A property of  
the Godhead.  
Regum, 2.

In these wordes our sauour wel declared hys Godheade, in that he told the theyr myndes and thoughtes, whych is a property belongynge onelye to God.

For as the scripture sayth: our Lord beholdeth the heart. And specialllye syth he tolde them their myndes, beyng such as

**W**had bene the contrarye. For syth that after that God had so fedde, and fylled them of that bread, and that they hadde sene so muche lest yet besyde, they dydoe vpo the syght of that myracle sai. This is the verye prophet that shall come into the worlde, and by those wordes declared clearlye that they thoughte he was

Deuter. 18.

Christe, that is to witte Messias, whom they looked for by the prophesy of Moy ses and other prophets, that shuld come to saue the worlde, and that thereupon they woulde haue made hym kyng: who

**C**hadde so soone vpon the moztow so colde a mynde towarde hym, as to go sail and seeke hym for none other deuocion, but for the feeding of their belyes. But oure sauour (whose deepe syght entred into theyr heartes, and laboured not vpon any fallible coniectures) both saw the sicknesse of theyr vnperfytted myndes, and as a perfytt physician agaynst theyr disease, diuided them a good and perfytted medecyne, sayeng vnto them thus: Woorke syth and labour for the meate, not the meate that perlyeth, but for the meate that abydeth into euerlasting lyfe, whiche meate the sonne of man shall gyue you, for him hath god the father seald.

**D**As though he woulde saye, ye labour hyther and seeke me for suche meate, as I fedde you with the tother dat, but that meate is soone gone and perlyeth. Labour and woorke, and make you meete that you maye eat the meate that shall neuer be gone, nor neuer perlye, but shall laste wyth you for euer in euerlasting lyfe.

By these woordes of the meate euerlasting, our Sauour dyd as the old holye doctours declare, insinuate, and secretlye signyfy to them, the meate of hys owne blessed person, bothe the spiri-

tual eating of his Godhead by scruicion in heauen, and the bodyly eating of hys verye bodye here in earth, of which both meates he moze declarerth after.

For the better perceyving wherof, <sup>Waterpail</sup> ye shall vnderstande that the mater pail <sup>meat perlyeth</sup> meate that men eate here, hath two maner <sup>two wayes.</sup> of perlynges. One by whyche thorowe the naturall operacion of the bodye that receiueth it, it is altered & chaunged, and leesech his owne forme, shape, nature, and substaunce, and is touned into the nature and substaunce of hys body which it nourisheth. And in this maner of perlyng, perlyeth al the meate y curri ma eateth, or els it nothyng nourisheth.

The tother maner of perlyng by which the meate perlyeth, is that perlyng, by which the meate that is taken through glotony, is for hynordinate appetite and vse therof, destroyed and punished by God, and the glotonous velye to. Of which maner of perlyng saynte Pauls saith: The meate for the bely, and the bely for the meate, and God shall destroy both the tone and the tother. This is spoken agaynst those that eate not for the conseruacio of their life & their helth to preserue theym selfe to the seruyce of God, but eate & drinke onelye for the voluptuous pleasure of theyr body.

I. Corin. 6.

Now taught our Lord the Jewes in these fewe wordes a doctryne hozte and compendious, that they shoulde neuer <sup>A hozte doctrine.</sup> be glotons in laboryng for the meate that perlyeth of that second sayth, nor so verylye highlye esteeme the meate that perlyeth of the first sayth, that is to wytt any maner of meate that onely nourisheth the body, but that they shoulde labour and woorke and endeuour themself that they myght be meete to receiue and eate that meate that shall abide & endure with them in euerlasting lyfe, that is to say, that as them selues wer both bodies and soules, so spirituallly to receyue and eate of hys owne Godhead, with the fructicion wherof they shoulde after this lyfe be euerlastingly fedde among hys angels in heauen, and for the meane while in thys worlde, bodyly to receiue and eat hys owne blessed body into theirs, as an earnest peny of their perpetual conuiccion and incozpozacion wyth him after ward in the kingdome of hys eternal glozpe, wher our bodies shall also be fedde for euer, with the far passing pleasure of the bodyly beholdyng of his glorious bodye there in hys owne beuotifull forme, whiche we now verylye receyue here, hydde

in thys

**A**n in the blessed sacrament in lyknes and forme of breade.

This is y<sup>e</sup> meate y<sup>e</sup> Christ in those woꝝ des met, & wold they shuld laboꝝ to make them selfe meete foꝝ. Foꝝ this meate wyl in no wyse perishe. But where as the bodye meate that the man eateth of the shepe in the nourisshyng of the mā, perissheth and leesech his owne nature, not turning the flesh of the man into y<sup>e</sup> fleshe of the shepe, but being tourned from the owne proper nature of thepes flesh, into the natural fleshe of the man, this meate is of such vigour and strength, that in the nourisshyng of the man it abiderh whole and unchaunged, not being turned into the fleshe of the man, but altering, tournyng, & transformyng, as holy saynt Austine sayth, the fleshy man fro his groce fleshy pnes, into a certayne maner of the pure nature of it selfe, by participacion of that holy blessed flesh and immortal, that is with his lively spirit immediatly ioyned and vnseparably knit vnto the eternal flowing fountaine of al lyfe, the godheade. This meate therfoꝝe Christe biddeth them labour and woꝝke foꝝ in those woꝝdes: **W**ork you not foꝝ y<sup>e</sup> meate that perissheth but that abydech into euerlasting lyfe. †

**B**ut yet thoughe Christe comaunded them y<sup>e</sup> they shoud not be idle slougarde and slotheful of them selfe, but that they shoud woꝝke and labour foꝝ theyꝝ owne part to geite this meate, and make them selfe meete therfoꝝe: yet he let the knowe that no man could by hys owne onelye power attaine it. And therfoꝝe he added these woꝝdes, which meate the sonne of man shal geue you, telling them thereby that himselfe which had fed them befoꝝe with that other meate which was perisshable, would also (if them self wold woꝝke and labour foꝝ it) geue them the tother meate, that is permanent into life euerlasting to.

And therfoꝝe (as dyuers holye doctours say) when the priest ministrerh vs this meate, let vs not think that it is he that giueth it vs, not the priest I say who se, but the sonne of man Christe hym selfe, whose owne flesh not the priest ther geueth vs, but as Christes minister deliuereth vs. But the very giuer therof is our blessed sauour hymselfe, as himselfe in these woꝝdes witnesseth wher he sayth: *quem filius hominis dabit vobis*, which meate the sonne of man shal geue you.

How lest the Jewes might haue cause to mistrust, that he that were the sonne

of man could not giue them that meate, e y<sup>e</sup> were free from al perisshyng & permanent into euerlasting lyfe: he taketh a way that obieccion and sheweth them that he is not onely the sonne of mā, but also the sonne of God, and no moꝝe very man (that is to wyt not of Ioseph but of oure foꝝefather Adam the firste man) then he is verily God, in that he is the sonne of God, as verily and as naturailly begotten of God the father by generacion, as he was verily and naturailly descended of our foꝝefather Adam by ynfall disceit and propagation. Which thing our sauour shewed them in these woꝝdes: *Hunc enim pater signauit deus*. Foꝝ hym hathe God the father sealed. This is to say, that him hath god the father specially sequestred and seuered and set aside out of the number of al creatures, and hath sent him into the world, anointed, signed, & marked with y<sup>e</sup> very prynt of his own seale. Foꝝ (as the old holy doctours declare, & among other saint Ciriell and saint Hilary) the seale of the father with which he sealed hys sonne, is nothing els but him selfe his owne very nature & substance. And therfoꝝe hath God caused these woꝝdes to be writen in holye scripture, that God the father hath sealed his sonne, as our sauour said here to the Jewes, and that Christe is the image, prynt, and character of the father, as sayth saynt Paul

The sonne of man.

The sonne of God.

The seale of god the father

Coloss. 1.

Note.

The prieste doth not giue vs the sacrament, but doth deliuer it vnto vs.

ther by should learne and vnderstand, that as a true seale truly prynted, leaueth in the tother the very whole expresse thing that it is it selfe, not as it is yron, Steele, or coper, spluer, brasse, or gold. but as it is a seale, that is to wytte thys sayboned fygure or that, and yet kepeth it whole wyl neuer the lesse it selfe, so dydde God the father in the sealing of God the sonne, that is to wyt in his eternal bygettig: giue him al that euer was in hym selfe, all his whole wyl, all hys whole wysedome, al hys whole myght & power, and finally al his whole nature, substance, and Godhead, and yet kepe neuertheles al the same still himselfe.

And thus the sonne of God so sealed by hys father and not onely expressely representing, but also verily being one equal God, in nature, substance, wysedome, wyl, myght, and power wyth almighty God his father, being sent into the worlde by hys father & himselfe, and theyꝝ both holy spirit equal God wyth them both: to be vpon him the manhode, the verpe fleshe, and the verpe soule of our sa

**Psalm. 47.** Our sauour Chriſt, anoynted aboue all other creatures with fulneſſe of all graces, by the contunccion of his manhoode in wonderful vnity with his omnipotent Godhead, meruelouſelye making one perſon and one ſarpaſſing perſon of God and man together.

Thus hath oure ſauoure not onelye ſhewed them the great gyfte of euerlaſting lyuelye meate, that if they woulde woꝝke foꝝ it he woulde giue the, but hath alſo ſhewed them that himſelfe is equall God with his almighty father, and ther by wel able to gyue it them, and alſo ſet into the woꝝld foꝝ the nones, becauſe he ſhould ſo ſuch folk as woulde be wel wyllynge to labour and woꝝke therefoꝝe, woꝝke wyth their good wyl and wyllynge giue it them.

The. vii. chaſpiter.



When that the Jewes had herd our ſauour ſpeake of ſuche a meate that woulde not perith, but ſhould abyde and endure with them into euerlaſtyngelye, glad men were they. foꝝ yet they hoped to haue ſome meate that ſo ſhould ſpyl they: belies and ſo ſatiffy the, y they ſhould neuer nede to laboꝝ foꝝ any moꝝe.

Now were thoſe Jewes yet ſomwhat leſſe glotons then are many chriſtē people nowe a dayes. foꝝ they coulde haue bene content ſo that they ſhoulde neuer haue felt hunger moꝝe, to haue foꝝ boꝝn eating foꝝ euer. As the womā of Samary, ſo that ſhe might haue had of our ſauoure one draughte of ſuche water as might haue quenched her thirſt foꝝ euer, was well contented in her owne mynde to haue foꝝ boꝝne dꝝyncke foꝝ euer. But many chriſten men there are, that wold not I wene be content to take either ſuch meate oꝝ ſuch dꝝynke, though God wold offer it them. foꝝ many men haue ſuche a pleaſure in eating and dꝝynking, that they woulde not gladlye lyue but euen to eate & dꝝynke. And foꝝ the pleaſure thereof, they loue better hanger and thurſte,

**Want me liue to ſate.**

then the harmeſſe lacke of them bothe, though God wold giue it them. foꝝ we ſe that they ſeek meanes to make theyꝝ appetite greddy. And ſome will eate ſalte meate, purpoſely to giue them a cozage to the cuppe. Theſe folke do not long to eate and dꝝyncke, to lyue the lenger, but long to liue, to eate and dꝝyncke the lenger. Theſe be thoſe therefoꝝe of whom the apoſtle ſaiech: *Eſca ventri et venter eſcis, deus et hunc et illum deſtruet*, The meate foꝝ the bely,

**Coꝝn. 8**

and the bely foꝝ the meate, God ſhall deſtroy boch the one and the tother.

And ſurely beſyde the puniſhment of God in another woꝝlde, and beſyde all the paincs that euen in this woꝝlde thoꝝ rough ſykenelle & ſozes ariſe and ſpyng of ſuch glotony, they that gladly woulde endure a gꝝeyte perpetuallye, to haue the pleaſure of the continual ſwagynge, haue in their beſt welch but a diſpleaſant pleaſure, except mē be ſo mad as to think that he wer wel at eaſe that might be euer a hūged & euer eating, euer a thurſt and euer dꝝynking, euer lowly and euer clawing, euer ſkozup & euer ſcratching.

**Sickness doth ſpyng of glotony.**

Thiſe Jewes I ſai therefoꝝe & the womā of Samary, wer not of this mynde, but ſo that they might haue lacked y gꝝief of hūger & thurſt, they wold haue ben content as it ſemeth to haue foꝝ boꝝe meat & dꝝyk.

**John. 6.**

How be it to ſay the truth, their woꝝdes wel wayed, it ſemeth that their affections, were worſe then they ſeme at the firſt ſight. foꝝ as me thinketh they wer not ſo glad to put away theyꝝ faut, as to make a chaunge of one faut foꝝ another, not ſo gladde to leeſe the pleaſure of the meate that is the maintenaunce of glotony, as to get them to reſte & idleneſſe y is the maintenaunce of ſloth. And oure Loꝝd touched thapꝝete of ſloth in theſe Jewes, whē he had them, *Operamini non cibū qui perit. etc.* Woꝝke you foꝝ the meate, not that y peritheth, but that that abideth in to euerlaſtig liſe, noting therin as ſaith ſaint Chꝝiſtoſtom, that ſlothful appetite by which they woulde ſain haue had him ſede them ſtil by miracle, withoute any labour of their owne. And the womā of Samary ſaid vnto him: Loꝝd giue me of y water y I nede no moꝝe to laboꝝ hither & dꝝaw by water hꝝre at thiſe deepe well.

**Beſt the main tenace of ſloth**

But ſurelye who ſo putte not away hys byce but make a chaunge, may ſone happe to take as euyl as he leaueth, and not a worſe lyghtly then ſloth. Whyche byce God ſawe ſo noyous vnto mannekinde, that euen when he ſette hym in paradylſe, he had him be occupied in the keeping of that pleaſant gardaine. And afterward when he ſhould be dꝝiaen theſe into the earth, he gaue him a neceſſity to labour, making the earth to be ſuche, as without mans labour ſhould not bꝝing him foꝝth his liuing.

**John. 4.**

And therefoꝝe an euyl and a perplous lyfe lyue they, y wyl in thys woꝝld not labour & woꝝke, but liue either in idleneſſe oꝝ in idle bylines, dꝝiuing foꝝ the all their daies in gaming foꝝ their paſtime, as though

**Sloth is beſt noius vnto mankinde,**

**Gene. 2.**

**I gaunte yde gamblers,**

As though that els they: tyme could neuer passe, but þ sonne woult euer stand euen styl ouer their heades and neuer dꝛawe to night, but if they dꝛaue awaye the day with dauncyng oꝝ some suche o: ther goodly gaming.

God sent men hither to wake & work, and as foꝝ slepe and gaming (if any gaming be good in this vale of miserye in this tyme of teares) it must serue but foꝝ

Robertto gamig  
must serue,

**B** a refreshyng of the weare and foꝝ watch- ched body, to renewe it vnto watche and labour agayne, not al men in bodely labour, but as the circumsta:ces of the persons be, so to be busied in one good busyness oꝝ other. Foꝝ reste and recreacion shoulde bee but as a sawce. And sawce shoulde ye wote wel serue foꝝ a faint and weake stomack, to get it the moꝝe appetite to the meate, and not foꝝ encrease of voluptuous pleasure in euery greedy gloton that hath in himself sawce malapert alredeye inoughe. And therfoꝝe likewise as it wer a fonde feast that had all þ table ful of sawce, & so little meate therewyth that the gesses shoulde go thence as empty as they came thither: so is it surely a verpe madde oꝝ dered lyfe, that hath but little tyme bestowed in anye fruytfull busynesse, and all the substaunce idelye spent in playe.

Sawce,

And therfoꝝe to thend that the Jewes shoulde knowe that he woulde not nourishe them in their slothe and idleness, he bode the woꝝke. And yet lest they might wene that he woulde haue al they: woꝝk about worldly busynesse, he bode theym woꝝke, not foꝝ the meate that perpyeth, but foꝝ the meate that abyedeth into euer lastyng lyfe. Whereby he ment not to foꝝbydde theym to labour foꝝ the tyme, but to teache them to labour much moꝝe foꝝ the tother.

**The. viii. chapter.**

**B** At they as I tolde you (they: mynde set vpon they: belye ioye, and therfoꝝe not vnder standyng his woꝝdes) hoped by that woꝝde to haue they: belies so wel filled ones, that they shuld neuer neede moꝝe to labour foꝝ they: liuyng after. And therfoꝝe they sayde againe vnto him: What shal we do þ we may woꝝke the woꝝkes of God? Foꝝ they thought (as it semeth) that som things ther were that Christ wold haue them do, after which ones don, the shuld they haue þ mery feast of the meate þ he spake of, & therfoꝝe wold they faine wit what woꝝke that were that they myght

thoꝝtly ryd it out of hand that they were at diner, foꝝ they wazed a hagered. Our sauour the: vpon that question of theirs shewed them what woꝝke it was that he wold haue them do foꝝ that meate, and said vnto them: This is the woꝝke of God, that you shuld belieue in him whõ he hath sent. As though he wold say. This is the woꝝke that God wil ye shal woꝝke, befoꝝe he wyl I shal geue you this lyuely meate that I tolde you of, he wyl ye shal first belieue in me whom he hath sent vnto you.

Christ here foꝝ the getting of that spiritual meate, setteth them about a spiritual woꝝke, bidding them labour to be- lieue. Why is it anye labour to belieue? ye verily good readers to belieue wel is no little woꝝke, and so great a woꝝke, that no man can do it of his own strengthe without the special helpe of God.

If  
to belene  
wel is no lita-  
le woꝝke,

But here shal you see clerely þ Christ truly told them their thought, when he said vnto them, that they sought him not foꝝ his myracles but foꝝ they: belyes. Foꝝ when our sauour here had shewed them, that if they wold haue that liuely meate, they muste firste belieue in hym, their mindes were so set vpon their belies, that they thought they woulde make him by craft come of and geue them som meate a pace foꝝ their dyner. And therfoꝝe they saide vnto hym: what myracle then shewest thou that we may se it and therby belene the: What thing woꝝkest thou? Our fathers did eate manna in deserte as it is wypten, he gaue theym bread from heauen to eate.

Psalm. 77.

Here you may se that wher as Christe told them they muste belieue in hym befoꝝe they shoulde haue that lyuely meate that he tolde them of, they thoughte they woulde by craft befoꝝe they wold woꝝke toward þ belief, cause him to geue them som other meate in þ meane while & therfoꝝe they not onely said þ it wer reaso he shuld woꝝke som miracle befoꝝe the: ere he shuld loke þ they shoulde belieue hym, but also they aspygned hi in maner what maner a miracle they wold haue him do þ is to wit, geue the: som meate by miracle by & by one oꝝ other, wout any woꝝk oꝝ labour of theirs. And therfoꝝe they put him in mind of þ meate of manna þ they: foꝝe fathers had frõ heuẽ while they wer in wildernes & woꝝked nothig therfoꝝe.

But against this our lord tolde them againe, that the bread that they dyd eate in deserte, was not giuen the: by Moyses, noꝝ giuen the: verily frõ heauen neither.

Foꝝ

**F**or though that Moyses was their prophete & theyr guyde, yet was that bread of Manna geuen them by God. And it came not also verely down from heauen, but fro a far lower place of h̄ apze. But he shewed them that god his own father that gaue them that bread then out of h̄ apze, geueth them now verely down fro heauen that bread, that is for spirituall sustenance & lyuely nourishyng suche maner of very bread, that in comparison & respect therof, the tother bread of Manna might seme no bred at all. † For verely verely (sayd our lord vnto them) not Moyses gaue you that bread from heauen, but my father geueth you the verpe bread from heauen. For the very bread is that that cometh down from heauen, and geueth lyse to the worlde. †

**H**ow when they hearde this, wentyng yet that Chyist spake of some such bread as Manna was, that God would at his request geue them downe from heauen, as Manna was geuen down in Moyses days, & that this bred should scde the body as Manna did, & yet be farre better to, they prayed him & sayde: † Lord geue vs thys bred alway, as though they wold say, God lord geue vs this very bread h̄ thou speakest of that thy father sendeth down from heauen, that we nede not to labour & toyle for bread in tylling of the earth, and geue it vs good lordes alwaye, not for a season as our fathers hadde the tother in deserte, but geue it vs for euer, & let vs neuer lacke it, nor nede no more to worke and labour for it.

The .ix. Chapter.

**W**hen was our lord plain with them and said, † I am the bred of life, he that cummeth to me shall not hunger, and he that belicueh in me shall neuer thyrst. †

**H**oe sayth our lord, the bread of lyse that I speake of is my self whom my father geueth down from heauen, to geue not only nourishyng, but also lyse to the worlde.

The common bread doeth but helpe to kepe and conserue the lyse that the mā hath already. But my father hath set me downe, me I saye the very bred wherof Angelles fede, not onely to conserue & kepe the lyse of the body (albeit that owe I to, and heale of pour sycke folkes full many) but also to quicken them that are dead, many in body & al the whole worlde

in soule, wherof none can haue lyse but by me.

And therfore he that cummeth to me, that is to wit, whose wil worke h̄ worke of God that I told you, that is to witte, come by sayth vnto me, & belieue in hym whom the father hath sent, that is to wit in my self: his hunger and thyrst shall I take away for euer.

God is it god readers, to cōsider wel these wordes, lest by these wordes wōg vnderstāden, some men might wene (as these heretikes teache, that now a dayes renewe that olde heresy that both saynt James & saynt Poule by playn expresse wordes reyzoue, that our Lord woulde aske no more of anye chrysten man, but only bare sayth alone. Whiche heresy (whereof they so much boasted a whyple) these heretikes now feele so fully confuted, that though they liue still like those that belieue it, yet in their wordes and wytting they be fain to retrcte for shame and to seke such gloses to saue theyr olde wytyng, as might make vntwise menne wene that they neuer meant otherwyle then the whole catholike church cōmonly teacheth & preacheth. Whiche if they had mente none other in dede (as in dede they ment and yet mene farre other still) then hadde they ye toot well made much busines about nought.

But letting these heretikes passe, ye shall god chrysten readers vnderstande, that like as if a mā would teache a child to rede, he must first begin at his ABC, (for without h̄ knowledge of his lctters he can neuer goe forward) so forasmuch as no man can come vnto Chyist withoute sayth, but sayth must nedes be the first entre towarde all chrysten vertues, sith no mā can either hope in him or loue him whom he knoweth not, and Chyist can no mā chrystently know, but by sayth (for as saynt Paule saith, he that cummeth vnto God, he must nedes belieue) so did our sauour therfore as a god and a wise maister of his chrysten schole, begynne there with the Jewes that there offered themselves as hys scholers, he began I say with sayth. But yet he meant not that to saluacion they shoulde nede nothing els but onely bare sayth, so that if they would belicue all thinges that he shoulde tell them, they shoulde therby be surely saued, though they would doe nothing that he would bidde them.

But than what say we to these wordes of our sauour? He that belicueh in me shall neuer thyrst. By this worde

of neuer

James & saynt Poule by playn expresse wordes reyzoue, that our Lord woulde aske no more of anye chrysten man, but only bare sayth alone.

Whiche heresy (whereof they so much boasted a whyple)

these heretikes now feele so fully confuted,

that like as if a mā would teache a child to rede,

he must first begin at his ABC, (for without h̄ knowledge of his lctters he can neuer goe forward)

so forasmuch as no man can come vnto Chyist withoute sayth,

but sayth must nedes be the first entre towarde all chrysten vertues,

sith no mā can either hope in him or loue him whom he knoweth not,

and Chyist can no mā chrystently know, but by sayth

(for as saynt Paule saith, he that cummeth vnto God, he must nedes belieue)

so did our sauour therfore as a god and a wise maister of his chrysten schole,

begynne there with the Jewes that there offered themselves as hys scholers,

he began I say with sayth.



of neuer thirfynge, he meaneth euerlasting saluacio, which he promyseth here to all those that belieue in him. wherfore it may seme, y<sup>e</sup> whosoener beleue, though he doe nothing elles, shall by thys promise of our sauour be saued.

Labe. 7.

Saynt John the baptist at such tyme as people came to hym, and asked what they should doe wherby they myght auoide damnacion: he bode them geue almes. And when the publicanes asked him what they should doe to auoide damnacion, he bode them forbear bybes, & take no moze then the due customes and tolle. And to the souldiours asking him the same question for their part, he answered that they shold pike no querelles nor doe no man no byolence, nor take nothing by force, but holde themselves content with their wages. Yet did he not meane that any of all these lessons was inough to saue them without anye moze, but he tolde them for the whyle, eche of them the thyng that should be most metely for them, and mosse properly pertayne to theyr persones, and therfore most metely for them to learne first, and the remenaunt should eche of them after learne, little and little at length, so that at laste they should eche of them doe y<sup>e</sup> one thing with all other thynges necessar ye also, & without which that one thing could not saue them.

Thus dyd our sauoure also, because the Jewes were full of infidelitie & full of incredulitie, whiche vnbeliese enduring, they could not entre into the waye of saluacion. He therefore fyrst taughte them the lesson of beliese & sayth, whiche once had, they should be mete to learne on the remenaunte, and increace bothe in hope and in well working charitie, so that saythe once hadde, he tolde them they should not perishe. For if they once belieued hys woꝛde, it was a meane to make them hope in him & loue him both, and those thre thynges would make the obey him and worke in suche other vertuous, as he would for their own weale commaunde them.

There are also, god readers, dyuers holy doctozs, that say that in these woꝛdes by which our sauour said vnto the Jewes, he that belieueh in me shall neuer thyrst: he ment not him y<sup>e</sup> had a bare sayth alone (which is as S. James saith but a dead sayth) but him that had faith well fourmed with hope and charitie.

And therfore sayth holy saint Austine thus: † Chryst sayth not, beleue him, but

belicus in hym. For it soloweth not by and by, that who so belieue hym, belieueh in hym. For the deuilles belieued Chryst and in him, but they belicued not in him. And we belieue not in Saynt Paule. To belieue therfore in him, is with belieuing to goe into him, & to be incoꝛporeate in hys members. Thys is the sayth that God requirereth and cracteth of vs, that is to witte, the sayth that by loue will worke well. Yet is sayth discerned and seuered from woꝛkes, as the Apostle sayth, a man is iustified by sayth without the woꝛkes of the lawe. And there are woꝛkes y<sup>e</sup> seme god without the faith of Chryst, but they be not, for they be not referred vnto that end of which all god thynges come. For the end of the law is Chryst vnto iustice vnto al thar beleue. And therfore our sauour would not discern & deuide sayth from the woꝛke, but sayth that the faith it selfe was the woꝛke of god, that is to witte, the sayth that by loue woꝛketh. †

Here ye perceiue god readers, that to belieue meritoꝛiously, so as it shal be rewarded with saluacio, may not be sayth alone, but sayth with a workinge loue. For it maye not be a bare belieuyng of Chryste, but it must bee a belieuinge in Chryst, that is as Saint Austine sayth, not an ydle dead standyng beliese, but a beliel liuely, quicke, & spyrting, & by charitie and god woꝛkes euer walkyng & going into Chryst. And then they that so belieue in him, not with the bare onely sayth y<sup>e</sup> these heretikes preache, but with the well working saythe that the catholike church teacheth, they shal be saued and thirst.

### The .x. Chapter.

At than goeth Chryst further and sheweth them y<sup>e</sup> they lack this meate though it shal be before them. And sheweth them also by what meane they may beate it. Doe thus he sayde vnto them: † But I haue tolde you y<sup>e</sup> both you haue seene me and you haue not belcued, † as though he would say, you haue seene me done miracles, and yet it hath not made you belieue.

He bode the before, that they shoulde worke to geat the linely meate, & he told the after, y<sup>e</sup> the woꝛke which they should work to geat it with, was faith & belief. And he wꝛought myꝛacles whiche they sawe,

Iacobi 4.



**Q** say, to make them beleue. And now he sheweth them that for all this they haue not that belief yet, but yet must worke & laboꝝ to haue it. Then myght they haue asked him, whiche way may we come to it: But because they asked hym not, he of his high goodnes tolde them the mene vnasked & sayd: † All that my father geueth me shal come to me. † As though he would say. Though my father haue sent me downe to call you to me, & though I preache to you and tell you the trouthe at your eare, & worke miracles befoze you, that you may see the at your epen, yea & fede you by miracles, & put them euen in your bely: yet can you neuer come to me by saythe, but if my father byynge you. **B** Neuer can you be nyne by saythe, but yf my father geue you me. Nowe if ye knowe of anye good guyde that coulde bying you to the place whither ye wold sayne goe, where you shoulde fynde the thing that ye woulde sayne haue: what would you doe? would you not labour to him, would you not pray and entrete him to goe with you and guyde you thither? Nowe haue I tolde you who can bying you to me by saythe, that is to wit, God my father, and therefore labour to him to gyde you to me, pray him to geue you to me, withoute whose helpe ye can neuer coe to me. It is I tell you no smal thing to beleue in me. For but if by grace of my father first pꝛcuēt you, ye can neuer begyn to thinke thereon. But he hath now pꝛcuēted you by sending me to call vpon you. Howbest, yet for all that, but if he go furth with you and helpe to lede you forward, you may saynte and fall, & lye still by the waye and come no ferther furth toward me. But nowe he helpeth you forward by mine outwarde myzacles whiche himselfe worke with me. **B** But yet excepte he worke with you inwardly, with his inward helpe to draw you, you can for all this, neuer come at me. Call well vpon him therfoze, & pray him to drawe you and bying you & geue you to me. Which if you doe, & endeuor your self for your owne parte, as I bode you befoze to worke & walke with hym toward me, he shall surely bying you in to saythe, & by saythe into hope & into charitie both, and so geue you graciously to me. And than shall I geue you the liuely meate that I spake of, if ye wyll abyde with me. † For hym that cometh to me wil I not cast out. † Let him loke that he cast not himselfe oute. For surely I will not if hymselfe will abyde. For it is my

I pꝛeuening  
 grace.

fathers will that I should not, † and I am descended from heauen, not to doe my will, but to doe the wil of him that hath sent me. And this is verely the wil of the father that sent me, that all that he hath genen me, I should lose nothing thereof, but that I should rayse vp that again in the last day. †

The. xi. Chapter.



These wordes might, god readers seme to an vnchryste mā or to a falsse chrystened Arrian, to signifye that our sayour wer not equall God with his father, in that he spebeth so often (as in many moe places of scripture he spebeth moze ofte) that he is obedient to his father, and that his father sent him, and that he is lesse then his father, and many such other places, by which the olde Arriane heretikes defended their heresy against the godhead of Christ in his person, as these Lutherane heretikes, and these Huskins, Swinglians: and Tyndalins, draw now diuers other tertes to the maintenace of their falsse heresies, agaynst the precious bodye and bloude of Christ in his blessed sacrament.

But as god chrysten men well knowe that these new heretikes are falsly now deceiued in the tone, so knowe they too, that those olde heretikes wer falsly than deceiued in the tother.

For all the minozitie, and the obedience of the scripture spebeth of in Christ, is all ment of his manhod (whiche was lesse in dede) and not of his godhead, for they wer both equall.

For how could they be in godhed vn-equall, when that in godhed they were both one, though in persons diuers. And therfoze our sayour by his godhed hath the selfesame will that his father hath, & none other, as he hath thesame witte, & thesame might, thesame nature, thesame substance, and finallye thesame Godhed, & none other. And therfoze whatsoeuer the tone doeth the tother doeth, and as the sonne was sente by the father, so was he also sent both by hymself and by the holy goff too. And when the holy goff was sent, he was sent both by the father and the sonne, and by himself also. But incarnate was ther no moe but the sone alone who as he had by his godhed none other will but the very selfesame that his father had and the holy ghoft, so had he by his manhod another feueral wil and

what the god  
 head of the  
 sonne hath  
 equall with  
 the father.

¶. ¶.

proper

John. 6.

A proper vnto the persone of hys manhod it self, as euery man hath his own. And of that will is it that he sayth, I am descended from heauen, not to doe my will but the wille of him that teate me, for in the wyll of hys manhod he obeyed the godhead.

But nowe if thys obedience be vnderstanden of his manhod, how can it stand with these woordes of his: I am descended from heauen, not to doe my will but the will of him that teate me. Which that poynnt god reader shall no man ned to be moued. For sith bothe the godhead & manhod wer ioyned and vned together both, in the one persone of Christ, that whole persone might say of it self such thinges as were verifed and true in anye of the both natures. For like as a manne may say of himselfe, I shall dye and retourne into the earth, and yet that shall not hys soule doe but his body only, and I shall after my death go furthwith to ioy or to pain: and yet that shall not his body doe by and by, but his soule: so might Christ say of himselfe, I am descended from heauen, because his Godhead descended fro thence though his bodye dydde not, and he myght saye I shall suffre and dye because his manhod so shold, and yet was his Godhead neither moztall nor passible. And for all that might it be sayde of Christ, God dyed for vs, because he dyed that then was God. And of Christe might it well be sayde: Thys man made heauen and earth, and yet hys manhod made it not, but was made by hys Godhead as other creatures wer. But those woordes are well verifed, by the reason that he whiche of the persone of Christe saith, this man, signifyeth and meaneth not his only māhod, but hys whole persone, whiche is not only man, but verye God also.

God dyed for vs.

John. 3.

This thinge and this maner of speaking, exprelled our sauour very playn himselfe, when he sayde vnto Nicodemus in talking with hym of the sacrament of baptysme. For no man hath ascended into heauen but he that descended from heauen, the sonne of man that is in heauen. For in these woordes he sheweth vnto Nicodemus, that there was moze credence to be geuen vnto hymselfe alone, then vnto al the prophetes that euer wer before. For himselfe moze perfittly knew al thing then al they dyd. For neuer mā had there been in heuē but he. For neuer man sayd our Lord hath ascended into heauen, but he that descended from hea-

uen, the sonne of man, that is to witte, I my self that am in heauen.

Here he sayde that the sonne of man hadde been in heauen, and had descended from heauen, & was yet in heauen still. Nowe was not his godhead the sonne of man but the sonne of god, nor his manhod the sonne of God but the sonne of man. But nowe though the godhead and the manhod were not both one, but two dyuinct natures still, yet sith the sonne of god and the sonne of man wer both one, that is to wit, both twayne one persone Christ, Christ therfore myght well saye then of himselfe, I the sonne of god am the sonne of man, & I the sonne of man am the sonne of god, and I the sonne of god am walking among menne on earth, & I the sonne of man am sitting with my father in heauen.

Now that ye may god readers, better conceiue this matter, and moze easely perceiue the sentence of these woordes of Christ: All that my father geueth me, &c. I shall expowne you these woordes of his in order, as it were in hys owne persone, speaking the woordes of thys exposition himselfe.

No man can come to me by his owne labour alone. But al that my father geueth me shall come to me. Labour therfore to my father and praye hym to geue you to me, geuing you occasion and helping you, and (with your own wil working with him) making you belene me, and so shall you working with hym by your own god wil, in subduing of your reson to the obedience of sayth, by beliefe come to me, and with god wille of well working also with the beliefe, shall not onely belieue me, but also belieue in me, and goe into me, by bepng a member of mine, & incozporating your self in me, & I shall by the gyft of mine owne body to be eaten and receined of yours, incozporate my selfe in you, and I will not cast you out fro me but be still incozporated with you, but if you cast me out fro you, and so by sinne cast poure self away fro me, elles of all that cometh to me by my fathers bringyng, I will cast none out. For if ye came to me by my father thowse sayth, and that I woulde not then suffer death for your salaacion, then did I cast you out. For none can come into my blisse of heauen, but by his raunson payed by my death and passion. But I wil not refuse that, but I wil suffer and dye for the world, to geue the ded world life by my death. For I am descended from

Subdue reason to sayth.

The nature  
of man abhorreth  
death.

**F**rom heuen sent by my father not to doe mine owne will, but the will of him that hath sent me. But I meane not by these woordes that I will dye agaynste myne owne wille, but that albeit the sensuall part of my manhod would of the nature of man abhorre, thynke, and withdraue from the grieuous payne of such an intolerable passion: yet shal my will both of my godhead be all one with the wille of my father, and therby in such maner obedient vnto his father, as we say a mā is obedient vnto hys owne reason, and yet is not his owne reason another power superior aboue himself. And my wil of my manhod shal also be so confortable to the wille of my father, the wille of the holy goste, and the wille of mine owne godhead (all whiche thre willes, are in dede one wille, as all our thre persones are in godhead one god) that I will willingly dye for them all that so come to me by my fathers bringing through the well working faith, and will abide and perseuer. And lykewyse as I will by myne owne bodye geuen vnto them by eatynge into theyr owne, geue them an earnest peny of our incozpozacion together, and a memorizall of that death and passion, by which I will willingly geue my self for them, by being slayne and sacrificed for theyr sinne, & made the ransome of theyr redemption: whan God shal for thys obedience of my manhod vnto h death, the vyle death of the crosse, lift me vp and exalt me, and geue me the name that is aboue all names, than shal I by my resurrection again to life, geue them a sample and make them sure, that I shal in likewyse at the last daie leaue none of them to be lost, no moze in body than in soule, but shal so resuscitate and rayse agayne their bodies, that like as I shal my self ascende into heauen again from whence I came: so shal they as members of my body ascēd thither with me, and there bee fedde of thys eueralsting liuely bread that I tell yon of, that is to wit, of the fructiō of my godhead, and beholding also of my glorious māhod for euer, eche of you that haue vse of reason after thanalogye and propozicion of the well fourmed sayth, with hope and wel working charitie that you shal haue hadde in this lyfe here before. For this is as I before tolde you, the will of my father that sent me, that euerye man that seeth hys sonne as you doe, and not only seeth him as you doe, but also belieueth in hym as you doe not, shal haue

(if he perseuer in that well working beliefe) the meate that I speake of that shal not perishe but abyde into eueralsting lyfe. For though ye see euery man dye here for the whye, yet I shal (as I tolde you) being of equall power with my father, reyse them all by agayn my selfe at the last day, and then shal my saythfull folk be fedde with this eueralsting liuely bread of mine owne persone both God and man for euer. And lo now haue I playnly tolde you what bread I meane.

¶ Whereas I haue god reader, in the exposition of these woordes of our saviour inserted the incozpozacion of hym and vs together, by the receiuing and eating of his owne body into oures: I haue not done it to make any mā wene, that that poynt appered and wer proued by any part of those woordes, but because it is a very trowth in dede, & not onely touched and signified in other woordes before, but also playnely expessed and declared by other woordes of hys owne after, as you shal herafter see. Therefore so plainly, and so necessarily, & so necessarily: pertaining to that place of the matter me thought it not meetelye for to be left out.

¶ The .vij. Chapter.

**U**T now shall you heare howe Christes audience that came to seeke hym, wer affectionate to this eueralsting liuely bred when they had hearde him declare it.

All the while that he spake those woordes before, they wer yet in god hope that whatsoeuer he went beside, he wold geue them some meate for their belies. And as they were groce, so had they at first went. And so had they leuer that he wold haue geuen them some such groce breadde made of earthly corne for theyr earthly belies, such as he gaue them and multiplied for thē before, then any māna that came downe from the aye. But after ward when they heard him tell thē of farre better bred that should come fro heauen, then māna was which their fathers did eate in desert, thā wer they better apayde, & prayd him that they might haue of that. But then when they perceived in conclusion, that he meante all of such bread as should fede their soules, & gaue them no good counfort after theyr groce myndes, of anye groce feeding for their groce bodies, then lyke as some of theyr

¶.iiij.

¶.v.

Num. 21.

They forerathers murmured in desert agaynst Moses for Hanna, & sayde that their stomake wambled agaynst y light meate, and wished their olde bondage agayn, of whiche they wer befoze so wery while they were in Egypt, yet thoughte they nowe that they were well then, because they might then set ouer the pottes that had the loden fleshe in them, of such fleshe yet some of such bondsaues hadde haply then but the sauour. When these had heard him now speke all of such spirituall fode, they heartes so soze arose

agaynst him, that their affeccions were cleane fallen from him sodaynly. For a day befoze they had him in hygh estimation, and called hym the Propete that should come & redeme the world, & wold haue made him king, because they thought he wold fede them by miracle without they labour, where their other kinges bled to pill them & polle them, & kepe them vnder tribute so bare, that wyth great labour they could scant fynde themselves meate. And therfoze woulde they as

John. 6.

The blyge of wyges.

I say after that sedyng that he fed the so by myracle, so fain haue made him king that he was sayn to withdrau himselfe asyde & fle fro the, till that mynd of theirs wer gone. And that was not long as ye see. For now that after their great hope of such another feast for their bodies, they heard him turne all to the fedyng of their soules, & that for the fedyng of their belies, he went not aboute to geue them so muche as one lose among them all to their brykefast, they murmured agaynst that that he had sayd of himselfe, I am the quick bread that am descended from heauen. And then they sayd: Is not this Josephes sone? know not we his father & his mother both? How saith he then of himselfe I am descended from heauen. &

Lo, here they called him a carpenters sonne, and therein they belyed hym vniware, but farre wer they now fallen fro the making him a king.

Then said our sautor to them: Murmur not among your self, no man cummeth to me, but if my father draw him. As though he wold say: leue your murmuring and fall to prayer, and worke and walke with my father in coming to me by sayth. Men are so weake of themselves in the walking of this way, that there can no man come to me but if my father not onely come to him & take hym by the hand and leade him, but also draw hym to. And therfoze sith he muste doe so muche for you, or els you cannot come,

so muche haue you the more nede to leue your murmuring, and applye your self to pray him (if he draw you not) to draw you, and as the Propete sayth, to pray him draw you talues with a bitte and a bydle, and drawe you by the chekes, magry your teath, and make you turne your willes from your bely toy, to come to the soule fode with me. For where as your belly meate shall perishe belly and all, he that thus shall come to my feast, he shall not perishe. For I shall rapse him by agayn in the last day vnto euerlasting lyfe. And if ye meruayle at thys that I saye, that my father must bypunge you and draw you, that is, that he must beside all outward teaching, teache you within, by leading and drawing you in to the trueth of faith, by his inward operation ioined with y towardnes of your willes pzeunted, moued, & set a worke with occasions of his former grace, if ye merueile of this maner of drawing, and of my fathers inward teaching, remembre that your own Propetes saye, that all folke shall be taught of god. And now God teacheth you, for I teche you, which am as I tolde you the bread of lyfe that am descended from heauen. And surely there shall no man be taught that sayth, but if God teache him. For euery man is not full taught that heareth it, but he that heareth it, and learneth it, whiche no man can doe by any outward voyce, without God working within. And he will not worke, nor his wisdom will not enter into an euil willed heart. And therfoze leaue your murmuring, & pray my father to teache you, not onely outwardly as he teacheth you nowe by me, but inwardly also, that you may be learned by his working to sayth, with you and within you. But why do I tell you so often that you cannot come to his gift of sayth (without which you can not come at me) but if my father geue it you. Surely because I would you shoulde praye him for it. For though he pzeuent you & geue you occasiōs toward the getting of that gyft: yet letteth he not so little by this great gyft of learning & sayth, that he list to call it awaye vpon them, that when it is shewed them, set not so much therby as to desyre it and pray therfoze.

And therfoze I would haue you desyre it of hym that may geue it you. And yet is not that my father onely, but my self also. Howbeit, if I should bidde you aske it of me, and pray me geue you this grace: you be so farre from the bestee in me,

Psalm. 34.

My father must draw you.

Euy. 54.

Sapient. 10.

me, that ye would not doe it.

And therefore not speaking of myne owne power, I tell you all of the power of the father, that withoute him ye cannot come to me, because I woulde haue you pray to hym, that he wold geue you the grace, that as ye knowe by fayth, and knowledgē him alreadye for God, so ye may know by fayth and knowledgē him for my father too, and then shall you by the same fayth, knowe and knowledgē me also for his sonne. And then shall you not murmour at my wordes, but humblye come to me, as to the sonne, not of Ioseph, but of God, and knowledgē me

for the quicke breadde that is descended from heaue. For euery man that hath heard this lesson of my father, and hath not onely heard it, but also learned it, he cummeth (as I haue tolde you) to me. But yet thys will I tell you, that neuer man sawe my father yet. But he that is of God (that is to witte, my self that am his owne sonne) he hath sene the father, and so hath no man elles. And therefore the lesson that any man heareth and learneth of my father, he must heare of hym by me, and lerne it by the inward woꝝk of my father with whose woꝝke I woꝝk also. And so shall he come to me, thoꝝow perfit well woꝝking fayth in me. And I tell you very trouth, he that so belieueth in me, and perseuereth at hys deathe in that perfit belief, is sure of eternal life.

For I am (as I dyuers times now haue told you) the very bred of life. Your fathers that murmoured as you doe now, did eate the bred of māna in desert, and they be dead and perished. Leave therefore that woꝝg way of your forefathers, leaue your grudge and your murmour, and labour to my father that he maye bring you to me by such fayth as ye may

eate this bred that is my self. For thys bred is bred descending from heauen for the nones, that whoso may eate and be fedde of that, shall not perish by euerlasting death. For I tell you yet agayn, that I am the quicke bred that am descended from heauen. Whosoever come to me by my fathers bringing, so that by perfit perseuerance and wel woꝝking fayth, he maye eate and be fedde of thys breadde, that is to witte, attayn the fructiō of my glorious Godheadde, with the glorious sight wherof the aungelles are fedde in heauen: he shall be sure of euerlasting life.

The. xij. Chapter.



Here as our sauour, god rede-  
ders in the begynnyng vpon  
occasion of his miracle woꝝ-  
tght vpon the multiplicati-  
on of the bread, touched both  
the breadde of his Godhead, and also of  
the geuing them of hys own bodye to be  
caten in fourme of breadde, and that he  
somewhat dyd insinuate and sette furth  
thesame in those wordes, I woꝝke you  
not the bread that perissheth, but the bred  
that abideth into euerlasting life, which  
the sonne of man shall geue you, as I  
somewhat told you befoze, not of myne  
own mind, but of the mind of diuers ho-  
ly doctours, Alcuynus, saint Thomas,  
Theophylactus, and Saynt Cyrill: Pe-  
se that oure sauour in manye woꝝdes  
whiche I haue nowe declared you, hath  
opened and shewed vnto them the bread  
of his godhead.

And now god readers take hede how  
in those wordes that now folowe, he de-  
clareth vnto them the bred of his owne  
very body, which he geueth vs verely to  
eate in the blessed sacrament. Wherin  
that exposition I shall geue you, shall  
be none inuencion of mine, but the clere  
fayth and sentence of al the holy doctours  
of Chrisses church olde and newe both,  
from Chrisses deeth to this day. Of which  
I shall for a sample geue you ere I make  
an end, the names & the sentēces of some  
such as your self shall well see & perceiue  
for other maner men than I am or mas-  
ter Walker either, & that if they wer god  
men and true, ye shall then your self say,  
that master Walker is nought and falle  
and that his exposition (though it were  
true, as it is both folish & false) yet sith it  
cometh not nere the purpose, is (as I told  
you befoze) very falsly handlede.

Let vs heare now therefore of the ge-  
uing of Chrisses own blessed body verely  
to vs to eate in the blessed sacrament,  
what Christ himself sayth.

After his declaration of the bred of  
his glorious godhead, these are his woꝝ-  
des. And the bred that I shall geue you,  
is my flesh, which I shall geue for the life  
of the woꝝld.

Whereas befoze they murmoured at  
the light spirituall bred of hys godhed,  
he telleth them now that he will not on-  
ly geue them that bred to fede vpon, by  
fructiō of the beholdinge face to face  
when the time shall come, as he hath al-  
so geuen it them in one maner alreadye  
by his incarnation to fede them spiritu-  
ally in the mene while by spirituall doc-

E. iij. trine,

Note how to  
come to chris

And moſte  
trueſpeſpoke.

H