

1. Cor. ii. 2.

ctrine, but that the bred y he will geue the to fede vpon, that beside that be his own flesh, euē the very same that he will geue for the lyfe of the woꝛlde, meaning that he would verely geue men the same very flesh to eate and fede vpon, both bodilyc and spirituallie in remembraunce of his death, that he would for mannes redēpcion verely geue to death, and verely for a sacrifice offer vp to God by death.

But nowe sayth maister Pasker the aduersary of the blessed sacrament, that our sauour ment no more in those woꝛdes, **B**es, † And the bred that I shal geue you is my flesh, which I shall geue for y lyfe of the woꝛld, † but that he would geue it for the life of the woꝛld by his death, and meant nothyng at all of the geuyng of hys fleshe befoze his deathe, or after hys death, noꝛ nothing in these woꝛdes or any that in the same Chapter solow, entended to speake of anye suche maner of geuyng his bodye to eate, as he is receyued and eaten in the blessed sacrament, noꝛ nothing meant in this Chapter any thing to speake of that matter.

Thus would maister Pasker that all men should wene, as it appereth plainly **D**y hys expoficion. And thus also sayeth Luther, & thus sayth Frith also, & affirmeth this saying so boldly, y he sayeth it twyle in hys one booke wher in he answereth me. Therin saith he twyle, that all learned menne are full and whole agreed in that poynt.

And therfoze will these aduersaries of the sacrament say, y in thys expoficio of mine, all y euer I say, wherby it maye appeare that our sauour in these woꝛdes wꝛitten in this. vi. Chapter of saint John, any thing spake or ment of the geuyng of his bodye to be eaten in the blessed sacramēt is an imaginacion of mine owne hed, as maister Pasker argueth & **C**speketh alway of maister Poye his sayth as though it wer no mā's els but myne.

But to the entent good readers that ye may clearely perceiue maister Pasker's malicious falshod therin, I shall in diuers places of thys expoficion, concerning specially thys poynthe of Chyristes speaking & mening of the geuyng of hys own very body in the blessed sacrament rehearse you the names of some of those whō I solow therin, & some of their woꝛdes too, by which ye shall see that I deceue you not as maister Pasker doeth, y thorow all his expoficion sitteth all fro the poynthe, & dysstimuleth all the woꝛdes of those old holy men, y expounded it in such

wise, as he would we should wene that **C**no good man euer did.

Upon these woꝛdes therfoze of our sauour: And the bred y I shal geue you is my fleshe, that I shall geue for the life of the woꝛld: thus say h Theophylactus.

Consider that that bred that we eate in the sacrament, is not only a figure of the fleshe of our loꝛde, but it is also the fleshe of our loꝛde it selfe. For he sayde not: y bred that I shal geue is a figure of my fleshe, but he said it is my fleshe. For y same bred by secret woꝛdes, thow the

mistycall benediccion, & by the comyng also of the holy spirit therunto, is transformed and chaunged into the flesh of our loꝛd. And lest that any man should be troubled in hys mind, wening that it wer not to be belueid that bred should be flesh, this is well knowen that whyle our loꝛd walked in his fleshe, and of bred recued his nourishing, that bred which he then eate was then chaunged into hys body, & was made such as his holy fleshe was, and dyd suffeyne and increace hys fleshe after the comon maner of menne.

And therfoze now also is y bred chaged into the flesh of our loꝛd. And how is it then (will some mā say) that it appereth not to vs fleshe but bred. That hath chryst pꝛouided, to thertent we should not abhorre from the eating of it. For if it wer geuen vs in likenes of fleshe, we should be displeasautly dysposed toward the receiuing of our howsell. But nowe by the goodnes of god condescending to our infirmitie, this sacramentall meate appereth vnto vs suche, as we haue at other times been accustomed with.

These are not my woꝛdes lo god chryst's reader, but the woꝛdes of y old holy cūning doctour Theophylactus, which was also no latine man but a greke, because maister Pasker speaketh so much of papistes, as though y catholike sayth wherby the catholike church belieueth, y in the blessed sacrament is y very blessed body of chryst, wch a thing but made and ymagined by some Poye of Rome.

Now if maister Pasker will say y mine expoficio is in this poynthe false: here you see good readers y mine expoficion is not myne, but the expoficion of Theophylactus. And therfoze let him leue dauncing with me, & daūce another while w hys.

But mark wel two thinges now good reader in these woꝛdes, one y thys good holy doctour calleth the blessed sacramēt bred as saynt Beule doeth, and our sauour by himselfe also, in these woꝛdes of his in

Theophylactus upon the 6. Chapter of saint John

Note these woꝛdes.

Note the pꝛouision of god,

1. Cor. ii.

In this sixth Chappter of Sayncte John, and so doeth also euery doctoure of the church almost. Upon whiche callinge of it bread, frere Luther and Helancton & theyr felowes, take theyr hold to say and asseyne that it is verye bread still, as well after the consecracion as afore. And frere Huskyn, with Swynghins, George Joy, John Fryth, & Lindall, turne furth urther to the deuyll, & not only say that it is verye bread still, but also that it is nothing elles.

But now consider therfoze as I say, that Theophylactus here calleth it bred as well as they, saying: the bread that we receiue in the misteries of sacrament, is not only a certayn figure of the fleshe of our lord, but it is also h flesh of our lord it self. But then exprelyctly he playnely, that though he calleth it bred, he meneth not that it is verye materiall bread still as it was, but that the breadde is transfourmed, gone, and chaunged into the veri flesh of Chyist. And he setteth it out also with an ensample of the bread that is eaten and turned into the fleshe of the man whom it nourisheth, which euery man well wotteth that anye witte hath that it is no lenger bread then.

C And therfoze Theophylactus calleth it bred, because it was bred, as in h scripture the serpent into which Aarons rod was turned, is called a rod still, whyle it was no rod but a serpent. For there is it thus wrytten. † The rod of Aaron did deuoure the rodde of the magycians. † And as the scripture calleth the serpent there a rodde: so calleth it the sacrament bred. And as Theophylact⁹ calleth here the blessed sacrament by h name of bred, & yet declareth that it is no bread: eue so doe all holy doctours that call it by that name of bred, both meane in dede, & also doe clerely declare, h though they call it bred, they know well it is no bred but in likenes & fourme of bred vnder the sacramental signe, h very blessed body of chyist fleshe, bloud, bones & all, & neiether without the soule noz the godhead neiether.

Marke also god reder, that Theophylactus sayth, The bred which we eate in the misteries of sacrament, is not onely a figure of the fleshe of our lord, but it is also the flesh of our lord it self.

In these wordes god readers, marke well that he saithe it is a figure, and yet for all that the very flesh of Chyist.

This thing I speccially desyre pon to note, because that by h marking of this one poynt, yemay boyde almost all the

craft, with whiche maister Masket, Frith and Lindall, and all these heretikes, labour to deceiue you in the wryttinges of all the old holy doctours.

For wher soeuer any of the call h blessed sacrament a figure, there wold these felowes make vs wene that he meant it to be nothing elles. But here you see that Theophylactus sayth it is a figure as it is in dede, but he telleth vs y it is also (as in dede it is) the very flesh of our lord.

And therfoze mark wel these .ij. poyntes in this one place, that when these heretikes proue that h blessed sacrament is called bred, they proue nothing agaynst vs. For they y call it bred, declare yet y in dede it is not bred but h bodi of chyist. And when they proue y it is called a figure, they proue nothing agaynst vs. For they that say it is a figure, say it is not onely a figure, but also the fleshe of Chyist. But whē we proue that the blessed sacrament is not onely called the body and bloud of Chyist, but also that the old holy doctours, & the expositours of holy scripture doe playnly declare that it is so, thā proue we playn agaynst the. For we denie none of h tother two poyntes, but this poynt doe they denye.

Two poyntes to be marked.

The. xiiij. Chapter.

Met to the intent that ye may see that maister Masket in his exposition, dooeth but plainely mock you: consider yet again these wordes well, *Et panis quem ego dabo caro mea est, quem ego dabo pro mundi vita.* Whiche texte, all be it that in the latyne it be somewhat other wise, that is to wit, *Et panis quem ego dabo caro mea est pro mundi vita.* Without these wordes, *quem ego dabo,* in the secoude place, whiche latyne texte, were yet moze for my purpose, yet syth not onely the greke texte is as I reherced you firste, which was the language wherein the Euangelist wrote, but that also bothe the Greke expositours, and many of h latyne expositors too, doe so expowne it, & y though those wordes wer out, yet they be such as the sentēce wold well require to repete and vnderstande, and finally, because I find that maister Masket himselte doeth in his exposition take that texte in the fyrste fallshyon, onely chaungeynge one worde in the second place, that is to witte, this worde (geue) into this worde (paye,) whiche change he maketh as for an exposition: I am contente to take the texte as hymselfe

Translatacion.

Exod. 7.

Act.

A self dweeth, that is to witte, after the first maner thus. † And the bread that I shall geue you is my flesh, which I shall geue for the lyfe of the world. †

Christ gaue
his fleshe
to wyse.

Consider nowe good reader, that in these wordes our sauour here speaketh of geuing hys fleshe twyse, by which he meneth, that in the one geuing he would geue it to them, and in the tother geuing he would geue it for them. The one geuyng was in the blessed sacrament, the tother was on the crosse.

And loke nowe whither the very wordes of Christ agreē with this expolition or not, the wordes ye wot wel be these: † And the bread that I shall geue you is my flesh. † Here is loe the one geuing, by which he shall saye he, geue his fleshe to them. Then saye he further, which I shall geue for the lyfe of the world. Lo here he telleth them of the tother geuyng, by which he should geue it for them. And because his geuing to the should be a memoriall of his geuing for them, therfoze he spake of them both together. But yet because hys pyncypall purpose was to speake in that place, not of his geuing of his fleshe for the, but of his geuing it vnto them: therfoze of his geuing it to the, he maketh after a verpe playn & expresse declaration in many playne open wordes, but of his geuing it for the, he spake but a little, & as it wer but for a declaration of the tother geuing. For when he had sayd, and the bread which I shall geue you shall be my fleshe, then to declare that he meant to geue them his verpe fleshe, he added ther to these wordes, which I shall geue for the lyfe of the world. As though he would say, will you witte what fleshe this bread is that I wil geue to you? We relye vpon the same that I wil geue for you, & not onely for you, but for the lyfe of the whole world to, that is to witte, for as many of the world as whē they heare it preached, will not refuse to take it. And therfoze when ye know hereafter which fleshe of mine I shall haue geuen for you vpon the crosse, then shall you not nede to doute which fleshe of mine I shall geue you in the bread of the sacrament, excepte you lyst not to beleue me. For now I tel you as playn as I can, that it shall be the same fleshe.

This expolition good readers, ye see is euident, open & playn. But now see good readers for goddes sake the falschod of maister Masket in his expolition vpon the same wordes. Wher as our sauour as you se speaketh in these few wordes of these two

geuinges, the geuing to eate & the geuing to dye, the geuing in the sacrament, and the geuing on the crosse, cometh me nowe maister Masket, & expolneth Christes wordes altogether of the one geuyng, that is to wit, the geuyng by death on the crosse, & letteth the tother geuing go by, as though he saw it not, albeit the Christ speaketh of the geuing both first & most.

Now if maister Masket will say that I doe but seyn these two geuinges, and saye as he sayth often, that Christ ment there but one geuyng, that is to wit, by his death, & will say that Christ speaketh there no word of the sacrament, I shall tell him agayne that so myght maister Masket marre all hys owne expolition vtterly. For Christ whē he sayth, which I shall geue for the lyfe of the world, speaketh no word in the world neither of his crosse nor of his death. If he saye the they be vnderstanden, than must he geue me leaue to say the like for my part, that as death & the crosse are vnderstanden in the one geuing, so eating & the sacrament is vnderstanden in the tother geuing. Howbeit for my part yet touchyng the first geuing, I may say the Christ speaketh of the sacrament, and signifieth his meaning in this word, bread, when he saith: the bread that I shall geue you is my flesh. And of the eating therof he speaketh expresse after. And therfoze shall maister Masket neuer wade out thereof, but that I haue the wordes of the scripture muche more cleare for the first geuing, then he for the seconde. And ye maye see that of the two geuinges maister Masket to mocke vs with, hath in his expolition of a folishe wylines wynded & dyssembled the tone.

But yet if maister Masket strue with me still vpon this point, whither our sauour speke of two geuinges of his fleshe, or but of one, albeit that I haue proued my part therein metely playne my selfe, yet am I content that a better then we both shall breake the strife betwene vs. I shall therfoze name you the holy curyng doctour S. Bede, whose wordes I trust euery wise man will belicue a little better then either maister Masketes or mine.

Lo thus sayth saynt Bede vpon these wordes of Christ. † And the bread which I shall geue is my bodye, whiche I shall geue for the lyfe of the world. † This bread (saith saint Bede) did our lord geue whē he gaue the sacrament of his bodye & hys blud vnto his disciples, and whē he offered bo himself to god his father vpon the aultare of the crosse.

Here

Here you see good readers, that Saynt Bede telleth you plain the same tale that I tell you, that is to witte, that our saunt our in those wordes speaketh of two geuinges of himselfe, the one to his disciples in the sacrament, the other to deeth for his disciples on the crosse. And therefore whyle maister Masker with hys heresy doth bitterly denie the one, & by his exposition affirmeth that Christ in this place did speake but of the other, saynt Bede beareth me record y maister Masker lyeth, and hath made his exposition false. And the further ye goe in the wordes of this gospell, the more shall maister Maskers false dyce appeare.

The .xv. Chapter.



When y Jewes heard our lord say, that besyde the spiritual meate of the bread of hys godhead, the bread that he wolde geue them should be his own fleshe: then beganne they to contend and dispute among them vpon that worde, as one of the most merueilous & strange wordes that euer they had heard before. And therfore they sayde, howe can this man geue vs his fleshe to eate?

Saynt Bede sayth here, & so sayth S. Austine both, that they had conceived a false opinion, that our lord would cutte out his owne body in gobbettes, & make them eate it so, in such maner of dead pieces, as men bye bies, or moten out of the bouchers shoppes. This thing they thought that he neither could doe, and also that though he coulde, yet woulde they not eate it, as a thyng fowle & lothsome.

Alle synde good readers, of one or two moe besyde these Jewes here, that at the worde of God asked how. For both our lady asked howe, and Nichodemus also asked how.

Our blessed lady when thauangel told her that she should conceiue and byng furth a child, asked thys question, howe shal y be? For man I know none, not for that she any thing doubted of the trowth of goddes word sent her by goddes messenger, but because she would know the meanes, forasmuch as she had determined her self vpon perpetual virginite, & therof a promise had passed & a bow was made, and Iosephe well agreed therewith as it maye well be gathered vpon the gospell.

For thauangel said not thou hast concetued, but thou shalt conceiue. And there-

fore when she answered, how shal that be, sith I knowe no man: this answer had not been to y purpose, if she had met no moze but y she knewe none yet, for he sayd not that she was conceiued yet, but should conceiue after. Which she might after doe by the knowledg of her housband after, though she knew no ma yet. And therefore we may well gather of his wordes & hers together as I haue shewed in my dyaloge, y when she sayd, howe shal this be for? I know no man, she met ther in, not only that she knewe none already, but also that she had promysed & vowed that she neuer would know man afterward, blyng ther in such a maner of speaking, as a mayde myght say by one who she would neuer haue, we may well talke together, but we wedde not together.

Now that her determination was not with her self only, but confirmed also to the consent of her spouse, it may well appere. For without his agrement she could not reken her self to be sure to kepe it.

And that her determination of perpetuall virginite, was a promise & a bow to god, it may well appere by this, that eiles when she had worde from God by the angel that she should conceiue & beare a childe, she had had no cause to aske the question how. For if she were at libertie to lye with a man, then had that reuelacion been a commaundement vnto her to labour for the conception, while ther wer vpon her part no let or impediment neither of nature nor conscience.

And very like it is, that if she had been in that point at her libertie, then though she had mynded perpetuall virginite, yet sith she had intended it neither for a uoyding of the bodily payn of the byrth, nor for any abomination of goddes naturall ordinaunce for procreacyon (for such respectes be both vnnaturall & sinful) but only for goddes pleasure and of deuotion: it is well likelie that hearing by the messenger of god, what maner of child y was y god wold she should haue, she would haue made no question of the mater, but gladly gone about y getting.

But here may some man happely say, that this reason by whiche I proue her bowe, will serue well ynough to soyle it self, & proue that it appereth not that she had made any bowe at all, but had only some minde and desyre of perpetual virginite, but yet still at her libertie without any promise or bonde. For sith she had nowe by reuelacion from God, that

August. in enarratione. in Psal. 98.

John. 1.

At this word howe.

Luke. 1.

Mary bounde perpetuall virginite.

by

A his pleasure was she should haue a child a bare purpose of virginitie, and a bow of virginitie, wer all of one weight. For god was habile aswell to dyspence with her bowe, as to byd her leaue of her vowed purpose.

Of trowth if our lady had wayed her bowe as light as haply some light bowe esse wold, this mind she might haue had.

Bea & some bowelles peradventure ther are, which as yet neuer intend to bzeake their bow, but think they wold not with the bzeaking of their bow fall in the displeasure of god, though they wist to win therewith al this whole wretched world, which yet wold be peradventure well content, that god would sende the word and bid them go wedde & geat chyldzen.

And those bowelles lo that happen to haue any such mind, let them at the fyrst thought make a crosse on their bzeist and blesse it away. For though it be no bzeaking of their bow, yet is it a way wel toward it, & draweth (if it be not sinne) very nere the pittes bynke of sinne, when they would be glad that god wold sende them their pleasure without anye sinne.

Conoughy mind, god would suffer the deuyll to illude suche a bowelle, & transfigure himself into y likeness of an angell of light, & call himself Gabriel, & tell her that god greteth her wel and sendeth her word that she shall haue a child: though he therewith went his way & neuer tolde her moze whether it should be god or bad, her secrete inward affecion toward her fleshy lust lurking in her hearce vnknownen ynto her self, couered & hid vnder y cloke of that mynd, that she woulde not for all the world take her owne pleasure without Goddes will, would make her vnderstand this message for a dispensacion of her bow, & for a commaundeniet to bzeake it, and so goe furth and folowe it without any ferther questio, and go geat a child, & make the deuill a prophet.

D But this blessed virgin Mary, was so surely set vpon the keeping of her vowed virginitie, that she neuer neither longed nor looked for any messenger from God, that should bid her bzeake it. And therefore was she so discrete & circumspect, y she would not onely consider who spake to her to discerne whether it wer man or spirite, and also whether it were a god spirite or an euill, but she wold also wey well the wordes wer the spirit neuer so god, lest her own misetaking by negligence, might marre the reuelacion. And

therfore at Gabzels fyrst appearaunce, **C** because he was goodlye, and his wordes wer saye and pleasauntlye set, & spoken somwhat like a woer, she was somwhat abashed & troubled in her mind at y manner of his salutacio. But after vpon his ferther wordes, when she aduised him & his message wel, then perceiuing him to be, not a man but an angel, not an euill angel but a god, & specially sent fro god and his matter no worldly woynng, but an heauenly message: she was not a litle ioyfull in her heart. And as I said, had she not vowed virginitie, but had bene **F** at her libertie, she had as me semeth, had no cause to doute what god would haue her doe, namelye hauing an husband already. For neuer wold she haue thought that it had been better for her to liue still in virginitie then to goe about y generacion wherof god had sent her word. But now forasmuch as she was by her bowe bounden to virginitie, wherof she wist wel she might not dyspence with her self & the angel bode not her goe about to conceue, but only told her as by way of prophetic, y she should conceiue, & well she wist god from whom the message came, could make her conceue without man if he would: therfore she neither wold lepe **G** god in desiring him to do y miracle, nor by misetaking of his message for hast & ouer sight, offed his master by y bzeaking of her bow, but discretely did aske y messenger, howe & in what wise she should conceue. Wherupon he shewed her that she should be conceiued by the holy goff.

Here you see god readers, that y cause of her questio in her asking how, rose of no diffidence, but of very sare sayth, because she surely beleued y he could make her conceiue & her virginitte saued. For els had she not had firmly that faith, she had had no cause to aske y questio, but might haue rekened clearly, y he wold haue her conceiued by her husband.

And therefore was her questio sarre fro y questio of zachary, y father of S. **Luke. 1.** John, which asked not y angel how, but what token he should haue y he sayd true, for els it semed y for al his word, because of their bothe ages, he was mynded no moze to meddle w his wyfe, sith he thought possibilitie of generacio passed. And for y diffidene was he punished by y losse of his speche til the birthe of the childe.

And her questio was also very sarre fro this questio of the Jewes here, and from their asking how, while the cause of her questio was sayth, and the cause of they

The which things are to be wayde.

Q of their question diffidence.

Joh. 2.

Nichodemus also when our lord began to tell him of the sacrament of baptism, and sayd vnto him: Merely verely I tel the, but if a man be borne again he cannot see the kingdom of God, answered our saviour and sayd, how may a man be borne agayne when he is olde: may he enter agayne into hys mothers belly and be borne agayne?

Lo, here the man was deceiued in y^e he thought vpo a bodily byrth, wheras our saviour met of a spiritual birth, by faith and by the sacrament of baptism. And therfoze our Lord tolde him furthwith,

¶ he ment not that a man shoulde be bodily borne agayn of his mother, but met of a spirituall regeneration in soule, by the water and the holy ghost.

Howbeit, he told him not for all y^e, all the forme & maner of that sacrament, but what the substance should be, & by whose power, & wherof it shold take effect

Now these Jewes here, to who Christ preached of the geuing of his body to the for meate, wer not fully in y^e case of Nichodemus, but in some poynt they were nerer the trueth then he was at the beginning.

¶ For they tooke our saviours wordes right, in that they vnderstode y^e he spake of his own very selfe, and that he would geue it the to eate, wheras Nichodemus vnderstode no parte of the generation & byrth y^e Christ spake of. But they mistooke the maner how he wolde geue it them, & ranne furth in the deuice and ymaginacion of their own fantasy.

But in diffidence and distrust they wer like Nichodemus whsch sayd: how may a man be borne againe when he is olde? And peradventure y^e farther of fro endeuour toward beleuing.

¶ For in Nichodemus though I fynd no consent of sayth in conclusion, yet y^e gospel speaketh not of any finall contradiccion in him, nor of any desperate departing, as these Jewes & these disciples dyd. And Nichodemus spake in hys cause after, but these disciples neuer walked after with hym.

Now Christ there vnto Nichodemus because he was cleane fro y^e matter, told him y^e it shoulde be no bodily byrth but a spirituall, & hode him meruayl not therof, no moze then of y^e spring or mouing of the spirite or of y^e wind (for y^e word byners doctors take diuersly) whose voyce though he hearde, he neither wisse from whence it came nor whither he woulde go. But now when y^e Nichodemus perceiving what y^e thing was, did yet won-

der on still & sayde: how may these thynges be? Then our Lord did no moze but leue him with y^e same tale still, & bid him beleue, & tell him why he so shoulde, sith himself y^e so told him came fro heauen, & therfoze could tell it, & gaue him a signification of his decty, wherby that sacrament shoulde take y^e strength. But as for his question howe this might be, other wise then y^e it was by the power of God, that question Christ left vnsoyled.

Now did he likewise with these Jewes here. Syth it was so y^e they perceiued already y^e he spake of his very selfe, & yet for all y^e would not beleue he could geue it the, but thought the thing so straunge & wondrous, that they thought he could not doe it: & therfoze asked how he could doe it: he tid no moze but still tell them y^e he would doe it, & that he verely woulde geue the his flesh to eate & his very blood to drinke, & told them the profit that they shoulde haue, if they beleued him & did it, & what losse they shoulde haue if for lacke of belief they would leue it vndone, and that he was come from heauen, & and therfoze they ought neither to mistrust his woꝛde, nor his power to perfourme his woꝛd. And as for otherwise how & in what maner he could or would doe it, he left their question & their how vnsoyled.

But nowe lest maister Masket might make men wene, that I make all thys matter of mine own head, ye shall heare good readers vpon this question of the Jewes what saint Cyrill sayth.

s. Cyrill. li. 4.

¶ The Jewes (sayth he) with gret wickednes crye out and saye agaynst God: *cap. 13. in euang. ge. 10.*

how may he geue vs his fleshe: and they forgeat that there is nothing impossible to God. For while they wer fleschly, they could not (as saynt Poule sayth) vnder-

1. Cor. 1

stand spirituall thinges, but this greates sacrament & mistery semed vnto the but foly. But let vs beseeche you take profite of their finnes, and let vs geue firme sayth vnto the sacramentes, and lette vs neuer in such high thinges either speake or thynke thatsame howe.

For it is a Jewes woꝛde that same, and a cause of extreme punishment. And Nichodemus therfoze when he sayd: How may these thynges be: was answered as he well was worthy. Art thou y^e maister in Israel & knowest not these thinges? Let vs therfoze (as I said) be taught by other folkes fautes, in gods woꝛke not to aske how: but leaue vnto himselfe the science and the way of his own woꝛke. For like wise as though no man knoweth what thing

Be ware of this woꝛd howe.

Ask not how in Goddes woꝛkes.

A thing God is in his owne nature & sub-
 stance, yet a man is iustified by sayth
 when he beleueth that they that seke him
 shalbe rypally rewarded by hi: so though
 a man knowe not the reason of Goddes
 woꝝkes, yet when thoꝝow sayth he dou-
 teth not but that god is hable to doe all
 thing, he shall haue foꝝ this good mynde
 great reward. And that we shoulde be of
 this mind, our lord himself exhoꝝteth vs
 by the pꝛophet Esai, where he saith thus
 vnto men.

Esai. 55.

My deuices be not as your deuices be,
 noꝝ my wayes suche as youre wayes be
 saith our lord: but as the heauen is exal-
 ted from the earth, so be my wayes exal-
 ted aboue yours, and my deuices aboue
 your deuices. Christ therfoꝝe which ex-
 cellet in wisdom & power by hys god-
 hed, how can it be but that he shal woꝝke
 so wonderfully, that the reason & cause
 of his woꝝkes, shall so farre passe & excel
 the capacite of mannes witte, that oure
 mynd shall neuer be possible to perceiue
 it. Doost thou not see often times what
 thing menne of handcraft doe. They tel
 vs somtime that they can doe some thin-
 ges, wherein theyꝝ woꝝdes seme of them
 self in: redible. But yet because we haue
 seene them sometyme done suche other
 thinges lyke, we thereby beleue them
 that they canne dooe those thynges to.

Howe can it bee therfoꝝe, but that they
 be woꝝthy extreme toꝝment that so con-
 temne almyghtye God the woꝝker of al
 thynges, that they dare bee so bolde as
 in his woꝝdes to speake of how, while he
 is he, whom they knowe to be the geuer
 of all wisdom, and which (as the scryp-
 ture teacheth vs) is hable to doe al thing.
 But now thou Jew if thou wilt yet crie
 out and aske how, then wil I be content
 to play the soie as thou dwelt, and aske
 howe to. Then will I gladly aske thee,
 how thou camest out of Egipt, how Mo-
 ses rodde was tourned into the serpent,
 how the hand stricken with lepyꝝe, was
 in a moment restozed to his foꝝmer state
 agayn, how h waters turned into blud,
 how h foꝝefathers went thoꝝow h midde
 seas, as though they had walked on drie
 ground, how the bitter waters wer chan-
 ged swete by the tree, how the fountayn
 of water flowed out of the stone, how the
 rāning riuer of Joꝝdane stode still, how
 the incrypugnable walles of Jerico were
 ouerthrowen with the bare noyse & cla-
 mour of the trumpettes. Innumerable
 thynges there are, in which if thou aske
 how, thou must nedes subuert and sette

Exod. 4.]

Exod. 4.

Exod. 7.

Exod. 14.

Exod. 15.

Exod. 17.

Joꝝua. 3.

Joꝝua. 6.

at noughte all the whole scrypture, the
 doctrine of the Pꝛophetes, and Pꝛoples
 own wyꝛtinges, wherupon you Jewes
 ye shoulde haue beleued Christe, and if
 there semed you then any hard thyng in
 his woꝝdes, hūbly then haue asked him.
 Thus shoulde ye rather haue done, then
 like drunken folke to crye out: How can
 he geue vs his fleshy? Dooe ye not perceue
 that when ye say such thinges, there ap-
 peareth anon a great arrogancy in your
 woꝝdes. †

Here yoꝝ see god readers, that S. Cy-
 rill in these woꝝdes playnly shewed that
 Christ here in these woꝝdes. The b: cad
 that I shal geue you is my fleshe which
 I shal geue foꝝ the life of the woꝝld, met
 of the geuing of his fleshe in h sacramēt.
 And y the Jewes wondꝛed that he sayde
 he would geue them his fleshe, and asked
 how he could doe it, because they thou-
 ght it impossible. And in reꝛose of their
 incredulitie and that folyshe mynde of
 theyꝝ, (by which they could not beleue
 that god could geue them his own fleshe
 to eate.) Saint Cyrill both sheweth that
 many handycraft men doe thinges such
 as those that neuer saw the lyke woulde
 wene impossible, and also that in anye
 woꝝke of God it is a maddenes to putte
 any doubt and aske howe he can doe it,
 sith he is almyghtye and hable to doe all
 thing. And to thentent that no chꝛyſten
 man shoulde doubt of the change & con-
 uersion of the bread into Chꝛyſtes bles-
 sed body in the sacrament: Sapnt Cyril
 here by way of obieccio agaynst h Jew-
 es, putteth vs in remembꝛaunce (foꝝ vs
 he teacheth though he spake to them) a-
 nyng other myꝛacles he putteth vs I say
 in remembꝛance of diuers conuersions
 and chaunges out of one nature into an
 other, that god woꝝought in the old law.
 As how the hand was turned frō whole
 to soꝝe, and from soꝝe to whole again so-
 daynly. How the waters were sodaynly
 turned from bitter into swete, & how the
 waters wer turned frō water into blud
 and how the dead rodde of Pꝛoples was
 turned into a quicke serpent.

It is a mad-
nes to aske
how god can
doe. .ij. .v.

The. xvj. Chapter.

It yet shall ye see y vpon the
 woꝝdes of Christ following,
 S. Cyril alway more & more
 declareth h chꝛyſt spake there
 of hys verye bodye, that he
 woulde geue menne to eate in the blessed
 sacrament. Foꝝ it foloweth in the text of
 the ghospell.

Then

¶ Then sayd Iesus vnto the Iewes, We rely verely I say vnto you, but if ye eate the flesh of the sonne of man ye shall not haue lyfe in you. He that eateth my flesh and drinketh my blud, hath everlastyng lyfe. **¶** Upon those woordes thus sayth Saynt Cyrill.

Cyrrillus l. 4.
Capit. 14. in
encl. 10.

¶ Cyrill is very merciful and myld as the thing it self sheweth. For he answereth not here sharply to their hoate woordes, nor falleth at no cōrencyon with the but goth about to imprint in their myndes the lyuely knowledge of this sacrament or misery. And as for how (that is to wit, in what maner) he shall geue the his fleshe to eate, he teacheth them not.

¶ For they couide not vnderstand it. But how great god they should geatte by the eating, if they eate it with fayth, y thing agayn and agayne he declareth them to diue them to fayth by the desyre of eternall life, and faith first once hadde, they shold be then the moze easy to be taught.

Clap. 7.

¶ For the Prophect Clay saith: But if ye believe ye shall not vnderstand. Therefore it was of necessitie requisite, that they shold first fallen the votes of faith in their minde, and then aske such thinges as wer metely for a mā to aske. But they befoze they would beleue, woulde

¶ out of season aske their importune questions fyrst. And for thys cause our sauour declared not vnto them howe it might be done, but exhorteth the to seke the thyng by fayth. So on the tother side to his disciples that beleued, he gaue the peces of the bzead saying: Take you & eate this is my body. And in likewyl he gaue them the cup about saying, drinke you of this all, this is the cuppe of my blud, whiche shall be shedde for many, for remission of synnes. Here thou seest, that to them that asked withoute fayth, he opened not the maner of this misery or sacrament. But to them that beleued, he expownded it though they asked not. Therefore let them heare this, those folke I say that of arrogancy & pryde will not beleue the fayth of Christ. **¶**

Here you see good readers, that saynt Cyrill playnely declareth you, that our sauour woulde not teache them at that time the maner of the eating, because of their infidelitie for all they asking, but afterwarde he tolde and taughte it bys faythful discyples at his last supper and maundy, when he toke them the bzead and bode them eate it, and told them that the same was his bodye, and the cuppe and bode them drinke therof, and thew

ed theim that that was his blud. And thus you see well by Saynt Cyrill, that maister Dasker here, which by his exposition woulde make vs wene that our sauour in all his woordes here to y Iewes ment onely to tell them of the geuing of his flesh to the death, & that he meant nothing of the geuing of his flesh to eate in the blessed sacrament, doeth in al his exposition but plape with false dyce to deceiue you.

Now as for that saint Cyrill here calleth it by the name of bzeadde, that is I trowe the thing that can nōthyng trouble you. For I haue shewed you befoze by the woordes of that great holpe doctoz

why the sacrament is called bzead.

Theophilactus, that it is called bzed, because it was bzed, & because of the forme of bzedde that remayneth, and yet is not bzedde in dede, but is the very blessed body of Christ his very flesh and his blud. As you see also by Saynte Cyrill here, whiche of this blessed sacrament so ofte reherceth and inculkereth the myracle, exhortyng all folke that no man be moued to mistrust it, though the thyng be merueylous, nor aske as the Iewes did, how

such a wōderful woike can be wrought but mekely beleue it, sith he is God that saith it, & therfoze as he saith it, so doubt not but he cā doe it, as he doth other like thinges, & did ere he wer bozne into this world, of whiche thinges Saint Cyrill hath here reherced some. As the turning of the water into blud, as he turneth in the sacrament the wine into blud, & the

Exod. 7.

turning of Aarons rod into a serpent, & that into suche a serpent as deuoured by all y serpentes of y Egipciane witches. Like as our sauour in the blessed sacrament turneth the bzed into his owne body, y holy holefome serpent that deuoureth al y poplōned serpentes of hell, and was therfoze figured by the brasen serpent that Moyses did set by in the maner of a crosse in the deserte, the beholdyng wherof deuowred and destroyed the benome of al the popson serpētes that had stongen any man there.

Rume. 24.

The. xviij. Chapter.



Ad albeit that I thewe you, good christen readers, saynt Cyrilles woordes and his exposition vpon the place, because maister Dasker shall not make menne wene that I make all the matter of myns owne headde: it semeth me that our sauour

decla

A declareth this matter with playn wordes hymselfe. For what can be playner wordes then are his own, when that vpon theyr wonderynge & theyr murmuring question, howe can he geue vs hys flesh to eate, he sayd vnto them. Verely verely I saye to you, but if you eate the flesh of the sonne of man and dzyinke his bloud, ye shall not haue life in you. He that eateth my flesh & dzyinketh my bloud hath life euerlasting, & I shall rayse him vp agayn in the last day. For my flesh is verely meate, & my blud is verely dzyink. He that eateth my flesh and dzyinketh my bloud, dwelleth in me and I in him.

In these wordes ye see god readers, how playnly that our lord sheweth the, both the profite of the receyuing, and the perill of the refusing, and also both that he not onely speaketh of his very body & bloud (whiche thynge maister Masket agreeth) but ouer that also, that he moze plainely and moze pzeicely sayeth, that they shoulde verely eate it and dzyinke it, (whiche thing maister Masket denyeth) and yet is that the thing that our sauioz in these wordes most specially labozeth to make them beleue. For that he spake of his very flesh, they perceiued well ynough. But that he wold haue them verely eate it, that they thought such a manner thing y they neither would doe nor could beleue, because they mistooke the matter therof, wening that they shoulde eate it in dede, pierces cutte out as the bochers cutte the beastes in the thammels.

And Chryst therfore woulde at this time for theyr arregaunt infidelitie (as Sapient Cyrill hath told you) nothing declare them of the maner of his geuing it to be verely eate, not in hy proper fourme of flesh (as they fleshly ymaged) but in the fourme of bread in the blessed sacrament, because (as Theophylactus declareth you) men shoulde not abhorre to eate it. But leauing that vntaught til h time of his maundy supper (wheras S. Cyrill hath also shewed you, he taughte it hys faithfull disciples at the institucion of y blessed sacrament) he laboureth as I say in these wordes here most speciall, with as playne wordes as can be deuysed, to tell them & make them beleue that they shall verely eate his flesh. Which thing for any thing that he could saye to them, they wer so hard hearted, that they wold not beleue him.

And yet is maister Masket here much more obdurate now, & much moze faithlesse to then al they wer thā. For he both

hauing heard what Chryst sayd to those insideles then, and also what he taught his faithfull disciples at his maundy after, and what all holy doctours & saintes haue sayd theron & beleued euer synce: yet will he with a selue sonde heretikes, take a foolish froward way, & beleue the contrary, or at the least wyle say that he beleueth the contrary. But in god faith that they verely beleue as they say that can I not beleue, except that of y scripture and the chrysten sayth, these folk beleue nothing at all. And so vppon my sayth I feare me y you shall see it pzooue at last, as appereth by some of them that so begynne already, & haue in some places put furth such popson in wyptyng.

But surely, though neither any man had euer wrytten vppon these wordes of Chryste, nor our sauioz himselfe neuer spoken word therof after, that euer had in wryting comen into mennes handes: yet are these wordes here spokē so playn & so full, that they must nedes make any man that were willynge to beleue hym, clearly perceiue and knowe that in one maner or other, he woulde geue vs hys own very flesh verely to be receiued and eaten. For when the Jewes sayde, howe can he geue vs his flesh to eate? He answered the with no Sophyms, but with a very playne open tale tolde them, they shoulde neither distrust that he coulde on his part geue them his flesh to eate, nor yet refuse vpon theyr parte to eate it, if euer they woulde be saued. As though he woulde say: Meruayle you and mistrust you my word: and aske how I can geue you mine owne flesh to eate? I will not tell you how I can geue it, nor in what fourme and fashyon ye shall eate it, but this I will tel you, neither in tropes, allegories, nor parables, but euen for a very playn trowth, that eate ye shall my very flesh in dede, if euer ye purpose to be saued, yea and dzyinke my very bloud too. For but if you be content to eate, & with a true sayth to eate the flesh of the sonne of man, and dzyinke his bloude: ye shall not haue lyfe in you. But who so with a true wel working faith, eateth my flesh and dzyinketh my bloud, he hath euerlasting life. Not only because he is as sure to haue it whan the tyme shall come, as though he hadde it already, by reason of the promyse that Chryste here maketh, where he sayth: And I shall resuscitate and rayse him vp at the last daye, but also for that the very bodye of Chryste that he receiueth, is very lyfe euerlasting of it selfe,

And verely
so we doe,

The bodye of
Chryst is verely
lyfe

self, and such a lyfe, as to them that wel
 wyll receiue it in true sayth, and pur-
 pose of good liuing, it is the thing that
 is able to gyue life and quicknesse euer
 lastyng. For as the godhed is of hys
 owne nature euerlastyng lyfe: so is the
 fleshe toynded in vnite of persone to the
 godhed, by that immediate coniuncçyō
 and vnite, made both euerlastyng and
 lyuely in it selfe, and also euerlastyng
 lyfe to the gyuing of lyfe euerlastyngly
 to all other, that well and worthely re-
 ceiue hym, and wil perseuer and abide
 with him. For though euery man here
 naturallye dye for the while: yet shall
 Chyyst as he promyseth here, reyse and
 resuscitate hym agayne to euerlastyng
 life in the last day.

¶ The xviii. chapter.



As to shew moze and moze
 that he meneth plainely of
 very eating and very dzy-
 nking: he sayeth, my fleshe is
 verely meate, and my blood
 is verely dzyinke. Upon these wordes
 saith saynt Cirill thus. ¶ Chyyst here
 declareth the differēce agayn, betwene
 the mystyca benediccion, that is to wit
 the blessed sacrament and manna, and
 betwene the water flowyng out of the
 stone, and the communion of the holy
 blood. And thys he repeteth agayne, to
 the entent they should no moze meruaile
 of the miracle of manna, but that they
 should rather receiue hym which is the
 heauēly bread and the gyuer of eternal
 lyfe. For our fathers sayed our sauour,
 dyd eate manna in h̄ desert and they be
 deade. But thys bread is descended frō
 heauen, that a man should eate thereof
 and not dye. For the meate of manna
 brought not eternall life; but a short re-
 medy agaynst hunger. And therfore
 manna was not the very meate, that is
 to wit manna was not the bread frō he-
 uen, but the holy body of Chyyst that is
 the meate that nourisheth to immorta-
 lite and eternall life. He sayeth some
 manne: but they dranke water out of
 the stone. But what wanne they by
 that for dead they be, and therfore that
 was not the very dzyinke but the verely
 dzyinke is the dzyinke of Chyriste, by
 which death is vterly tourned by and
 destroyed. For it is not the blood of him
 ȳ is only man, but the blood of that mā,
 which being ioined to the naturall lyfe
 (that is to wit the godhed) is made also

life himselfe. Therfore we be the body &
 the membres of Chyrist. For by this ble-
 sed sacrament we receiue the very sōne
 of god hymselfe. †

Here you see good readers that saint
 Cirillus playnely declarerh here, that
 these wordes of Chyrist, My fleshe is vere-
 ly meate, &c. are spoken & meante of his
 holy fleshe in the blessed sacrament, of
 which mayster Pasther in all hys expo-
 sycton and in all his whole wise woꝝke,
 telleth vs plainely the contrarpe. But
 saint Cirillus is here open and plaine,
 both for that poynte and for the whole
 matter. For who can moze playnly de-
 clare any thyng than that holy doctour
 declareth in these woꝝdes, that in the
 blessed sacramēt is verely eaten & dꝛon-
 ken the very blessed body and holy blood
 of Chyrist. And yet doth not S. Cirillus
 say it moze openly than doth our sauour
 in his owne woꝝdes himselfe.

And now ferther to the w̄ that it must
 needes be so, that hee which eateth hys
 fleshe and dꝛynketh hys blood, must ne-
 des be resuscitate and raised agayne in
 body to cuerlastyng lyfe: our sauour
 addeth therunto and saith, He that ea-
 teth my fleshe and dꝛynketh my blood,
 dwelleth in me and I in hym. †

Upon which woꝝdes also, thus sayeth
 holy saint Cirill.

¶ Lyke as if a man vnto moultē were
 put other waye, it cannot be but that he
 shall thꝛough out mengle the tone with
 the tother: so if a man receiue the fleshe
 and the blood of our lord woꝝthely and
 as he should, it cannot be but ȳ he shall
 be so toynded with Chyriste, as Chyriste
 shall be with him & he with Chyrist. †

Thus maye you good readers see,
 how verely a man eateth in the sacra-
 ment the blessed body of Chyrist, and by
 that eating howe eache of theym is in
 other. And than if he so perseuer, howe
 can it be that that body shall haue euer-
 lastyng deathe, in which there is dwel-
 lyng euerlastyng lyfe? For as ye haue
 herde, the body of Chyrist is by the con-
 iuncçion with hys godhed made euer-
 lastyng lyfe.

But thys is ment as I saye (and
 all the holy douctours dooe declare the
 same) of theym that receiue the sacra-
 ment, not onely sacramentallye, but
 also effectually. What is to witte of
 them that not onely receiue the body of
 our sauour by the sacrament into
 theyꝛ bodies, but also by true sayth
 and true repentaunce and purpose of
 good

Cirillus li.
 4, ca. 16. in
 euā. Iohān.

Note.

what it is to
 receiue the
 sacrament
 effectually.

A good lyuing, receiue hys holye spirite therwith into their soules, and be made therby very liuely membyes of y thinge that y blessed sacrament signifieth and betokeneth that is to witte of the misty- cal body of Chryst, the church & congregacion of saintes.

For as you haue herd by Theophilac- tus befoze, this blessed sacrament is not onely the very flesh of Chryst, but is also a figure. And y is it in diuerse wyse, as I shall farther declare you in my booke against Frithes aunswere to my pistle. With which booke (wer his ones come in print which is already set ouer to be printed) I shall God willing well make all hys Englyshe brythren se and perceyue hys foly, that list not willingly to continue fooles and winke.

But as I was aboute to saye, they y receiue our lord by the sacrament on- lie, and not by fayth and purpose of a- mendement: though they receiue hym, yet they receyue him not, and though they eate him, they eate hym not.

For though hys blessed body be recey- ued in to their bodies: yet hys holy spy- rite is not receiued into their soules, & therfoze he dwelleth not in the nor they in hym, but they eate and drinke their iudgement, & receiue him to their dā- nation, soz y they receyue him without faith and due reuerēce, and therfoze doe not as sayth S. Paule discern the bodi of our lord.

And therfoze saith S. Austin as Prosper reherseth in libro sententiarum prosperi.

He receiueh the meate of lyfe, he drin- keth the draught of eternyte, that dwel- leth in Chryst, & in whom Chryst dwel- leth. For he that discordeth fro Chryst, neither eateth the flesh of Chryste, nor drynketh his blood, though he receyue every daie indifferently the sacrament of that great thynge to the iudgement and dampnacyon of hys presumpci- on. †

This text of saint Austyne alledged Frith soz hys purpose in a certaine cō- municacion, willing to proue thereby that the very body of Chryst was not al- way verely receiued and eaten in the sa- crament, as the church saith. For here (sayed Frith) saynt Austyne sayeth playne that euill men though they re- ceiue the sacrament, eate not the body of Chryst.

But here Frith either had not lerned or els had soz gotten, that saynt Austine ment of the effectual receyuing, by whi

ch a man not onely receiueh Chrystes blessed body into hys owne sacramen- tally, but also virtually, and effectually so receiueh therwith the spirite of god into his soule, y he is incorporeate ther- by with our sauour, in such wyse, that he is made a lyuely member of his mis- ticall body y is the congregacion of sai- tes by receiuing it woꝝthely which euil folke do not, that receiue it to their dā- nation.

For that saint Austine ment not to deny that the blessed body of Chryst is verely receiued and eaten in the blessed sacrament, both of euil folke and good, it appereth plaine by that that in moe places than one, he speaketh of the trai- our Judas For albeit that in some places he putteth it in doubt and ques- tion, whither Judas receiued the sacra- ment amonge the apostles at Chrystes maundy, or els that the moꝝcell that he receiued were not it: yet in diuers places he affirmeth y he dyd. And in those places he affirmeth plainely that in the sacrament hee rescieued Chrystes bles- sed bodye, as euyl and as false as the traitour was, as in his fifth booke de baptismo hee clerelye declarcth in these woꝝdes.

Like as Judas to whome our lord gaue the moꝝsell, not by receiuing any euill thynge, but by euill receiuing of a good thing, gaue the deuil a place to en- tre into himselfe: so every man that vn- woꝝthely receyueh the sacrament of Chryst, maketh not the sacrament euil because he is euil, nor maketh not ther- by that he receiueh nothing, because he receiueh it not to his saluacion. For it was neuer theles the body of our lord & the blood of our lord, euen vnto them of whom the apostle saied, he that eateth it and drinkeh it vnwoꝝthely, he eateth & drinkeh dampnacjon to himself. †

Here saint Austine good readers ex- pressely declareth, that not onely good folke but euill folke also, receiue & eate in the sacrament the very body & blood of Chryst, though the tone to saluacion the tother to dampnacjon. And therfoze you se that S. Austine here plainely re- proueth Frith.

And that ye maye plainely see also that saynt Austyne in calling the bles- sed sacrament the body of Chryst, mea- neth not to call it onely a figure or a memoꝝiall (besyde hys other playne woꝝdes in many sundry places) he wꝝt- teth in a pistle vnto Cleuisius, Clozcius, and

The euil re- ceive the body of Chryst.

August. in e. dist. 163. ad Cleuisium Gloz. in ec. Fellicem.

Q and Felix, declaring the great excellēt
The price of goodnes that Chyrist shewed to h̄ false
our redēpcō. traitour Judas, he writeth I saye that
 Chyrist gaue vnto Judas at hys last sup
 per the pryce of our redēpcion. And
 what was the pryce of our redēpcion,
 but his owne very blessed body.

Howbeit Frith was on euery syde
 deceiued in the perceiuing of S. Aus
 tins minde, which mishapped hym as
 I suppose for lacke of reading any ser
 ihes in S. Austines woꝝkes, than those
 places that he founde falsely drawe out
 into freere Hnikins booke.

For S. Austin in very many places
 plainly declareth, that euery man good
 and badde bothe, receiueth and eateth
 in the sacrament, the very body & blood
 of Chyrist. And also those woꝝdes in
 which he sayeth, that euill folke eate it
 not, he meaneth that they eate it not so
 as they receiue the effecte therof, that is
 to wytte to be by the receiuing and ca
 ring therof incoꝝporeate spiritualli with
 hym, as a liuely membꝛe of his mysticall
 body h̄ societe of saintes, so that he may
 dwel in Chyrist and Chyrist in hym, but
 lacketh h̄ spiritual effect of hys eating,
 because he is euill & eateth not Chyristes
 flethe in such maner as he shold do, that
 is to wit woꝝthely in true faith, & pur
 pose of clene and innocent life, as saint
 Austyne in hys booke *de blasphemis spiri. us*
sancis declareth well in these woꝝdes.

I Chyrist also that Chyrist sayth, he that
 eateth my flethe and drinketh my blood,
 dwelleth in me and I in hym: How shal
 we vnderstande it. May we vnderstand
 those folke therin to, of whom thapostle
 sayth that they eate & drinke their iuge
 ment, whan they eate the same flethe &
 drinke the same blood? Did Judas the
 traytour and wicked seller of hys maist
 er, though he first with the other aposto
 les as saint Luke the euangelyst very
 clerely declareth, did eate and drinke h̄
 same sacrament of hys flethe and his
 blood made with his owne handes, did
 he abyde yet in Chyrist & Chyrist in hym?
 Finally many men which with a fay
 ned harte eate that flethe and drynke h̄
 blood, or els whan they haue eaten and
 dronken it, become apostatas after, doe
 they dwell in Chyrist and Chyrist in h̄?
 But there is vndoubtedly a certayne
 maner of eating that flethe and drin
 king that blood, in which maner he that
 eateth it and drinketh it, dwelleth in
 Chyriste and Chyriste in hym.

And therefore not whosoener eate the

flethe of Chyriste and drynke hys blood,
 dwelleth in Chyriste and Chyriste in
 hym, but hee that eateth it and drinketh
 it after a certayne maner, whych ma
 ner Chyriste sawe whan hee spake the
 woꝝdes.

Here you see good readers that saynt
 Austyne sheweth, that Judas in the sa
 crament receiued and did eate, the bodi
 of Chyriste, and declareth also the very
 whole thing h̄ he meaneth concerning
 the vnderstanding of thys woꝝde of
 Chyrist, He that eateth my flethe & drin
 keth my blood dwelleth in me and I in
 hym, that is to wyt they that eate it in
 a ccertayne maner by which hee mea
 neth they that eate it well and in the
 state of grace, as he plainly declareth
 bothe in hys exposition vpon sainte
 Johns ghoꝝpell, and many sundꝛy pla
 ces besyde.

And those that receyue him other
 wyse with a fained hart and in purpose
 of deadly synne, they folow Judas and
 hoꝝtely shew thē else. For such as they
 were wont to be, such will they be still,
 or yet rather much woꝝse if they were
 befoze berpe nought and therefore sai
 eth saynt Austine, that a manne to
 eate the flethe of Chyriste is to dwell in
 Chyrist, and to haue Chyrist dwelling in
 in hym. For he that dwelleth not in
 Chyrist, well declareth that though hee
 haue receiued and eaten his flethe into
 hys body by the sacrament, yet hath he
 not receyued and eaten hys spirite as I
 sayed into hys soule, and therefore hath
 not receiued and eaten hys flethe effec
 tually, but without the effecte of h̄ spꝛ
 ite and life, which is the thing where
 by h̄ flethe gyueth the lyfe, and without
 which as our sauiour sayeth, hys flethe
 auayleth vs nothing. And so for lacke
 of the spirituall eating, the fleshy eater
 of hys flethe though hee receiue the sa
 crament, receiueh not the effecte of the
 sacrament the thynge that the sacramēt
 sygnifieth, that is the participacion of
 the mysticall body of Chyrist, that is to
 wytte the churche and congregacion
 of all saintes, which church and con
 gregacion is gathered togyther as ma
 ny membꝛes into one body Chyriste, as
 the bread whych our loꝛde in the sacra
 ment chaunged into his blessed body, is
 one lofe made of manye grapes of
 wheate, and the wine which he chaun
 geth into hys blood, is one cup of wine
 made of many grapes as the apostle de
 clareth.

¶.it. And

¶.it.

1 Cor. x.

He that ea
 teth my flethe
 I

Note thys
 declaracion.

A And verely to be a quicke lyuely mem-
bze of that body doth no man attaine þ
receiueth the sacrament without fayth
and purpose of good lyfe, but wareth a
moze weake membze and a moze lame,
moze askanied, and moze loselyphanging
theron than he dyd befoze, and by suche
often receiuing so rottetly moze & moze,
that finally it falleth quite of, & is cast
out into the dungkil of hel, & shal neuer
be resuscitate and raised agayne to bee
made a membze of that body in gloꝝy.

But as saint Austyn sayth, if a man
after the receiuing of the sacrament do
dwell still in god, that is to witte abyde
and persever in true fayth and good
woꝝkes: than is it a good sygne and to-
ken that he hath effectually eaten the
fleshe of Chꝛyst in the blessed sacramēt.
And therupon must it nedes good chꝛis-
ten reader solow, that he that receyueth
the blessed sacrament well, and eatetly
therin the fleshe of Chꝛyst not onely ve-
rely, which every man doth good & bad,
but also (which only the good folke doe)
effectually, and so dwelleth in Chꝛyst &
Chꝛist in him perseverantly: that man
oz woman without doubte, it must ne-
des be that they can neuer everlasting-
ly die, but Chꝛist dwelling in them, shal
conserue their soules and resuscitate a-
gayne their bodies that so dwell in him,
into everlasting lyfe.

The .xix. chapter.



Hw the surety & unfaillible
pꝛoofo wherof, our sauour
said foꝝthwith bypon hys
woꝝdes afoze remembꝛed
ferther vnto the Iewes.

¶ As the lꝛyng father sent
mee, so also doe I lꝛyue foꝝ my father.

And he that catetly mee, shal lꝛyue also
foꝝ mee. †

The father of heauen being the oꝝy-
ginal substance of lyfe, befoze al begyn-
ning begate hys coeternal sonne, and
gaue vnto hym hys owne whole sub-
staunce, and therefore his owne whole
lyfe, as to him whō he begate one equal
god with himselfe, in nothing different
but in onely person.

The father I say gaue all hys owne
whole lyfe to hys sonne, and yet none
therof from hymself. And therefore saith
our sauour Chꝛist, that hymself lꝛueth
foꝝ oꝝ by his father. And so þ man saith
he that eatly me, shal lꝛyue thꝛough me.
Foꝝ sith that by the very eating of hys

very blessed body, the eater (but if him-
selfe be the let) is iopned with the fleshe
of Chꝛist (as holy saint Cirill hath de-
clared) and therby with that holy spꝛite
of his also which from that holy fleshe
is vnspꝛable, and so iopned vnto the ve-
ry substance of lyfe, þ is lꝛyue and gy-
ueth lyfe to: he cannot but lꝛyue thꝛough
Chꝛist.

¶ Upon thys our sauour finally foꝝ
conclusion telleth them, that this bꝛead
also is come from heauen sayeng.

¶ This is the bꝛead that is descēded frō
heauen. †. Not meaning that his fleshe
was first in heauen, and so sent downe
from thence as some heretikes haue ere
thys holden an opinion, but that his bo-
dy was in the blessed virgyn his mother
by the heavenly obumꝛacion of þ holy
ghost. And also sith hys godhed and hys
manhed were ioined and knit togither
in very vnitie of person: our sauour v-
sed that maner of speakyng by the tone,
that he vꝛed by the tother. And therfoze
as he sayed vnto Pꝛichodemus, þ sonne
of man descēded from heauen: so sayth
he here of his fleshe, this is the bꝛead
that is descēded from heauen.

And because that the Iewes had in þ
beginning of this communicaciō, boꝝ-
ted vnto him the bꝛead of manna, bꝛin-
ging foꝝth foꝝ the pꝛayse thereof þ woꝝ-
des of the pꝛophete, Thou hast giue the
bꝛead from heauen: Dur loꝝde here the-
wed them that this bꝛead that he would
giue them to eate, that is to wit hys own
very fleshe (as himself very plainely de-
clared them) is of an other maner des-
cēded downe from heauen thā þ māna,
whole descēding frō heauen therin þ be-
ginning boꝝted so. And therfoze he said,

¶ This is the bꝛead that is descēded
from heauen, not as your fathers dyd
eate manna and are deade. He þ eatetly
thys bꝛead shal lꝛyue foꝝ ever. †.

As though he would say. This is ano-
ther maner of bꝛead otherwysē come
from heauen than manna was that ye
boast of so. Foꝝ that bꝛead was geuen
you but foꝝ the sustenaunce of the lyfe in
thys woꝝlde, but thys bꝛead þ is mine
own body, conceiued by the holy ghost,
and in vnitie of persone iopned wth
my godhed, as verely as it is iopned w
myne owne soule, is a nother maner of
heavenly bꝛead, and shal be gyuen you
to eate foꝝ another maner of purpose.

Foꝝ manna that was gyuen your
fathers to eate foꝝ the onely susty-
naunce of theyꝛ tempoꝝall lyfe,
was

what it is to
dwell still in
god.

psalm. 77.

A was but a fygure of thys breade thus
 gpyen you to eate, as I shall beginne to
 giue it at my maundy supper, the maner
 wherof I wyll not tell you nowe. And
 therfore as the figure or the shadow of
 a thyng, is farre fro the property of the
 thing it selfe: so was the bread of mana
 farre fro the property of this bread that is
 my fleshe. For lykewyse as because it
 was a fygure of thys bread that is very
 lyfe, it serued for the sustenance of life:
 so because it was but a fygure, and not
 the very lyfe it selfe, it serued therfore
 not to gyue lyfe, but to sustayne life,
 not for euer but for a while. But thys
 breade that is my fleshe, (whych I shall
 gyue you as bereyly to eate as euer
 your fathers did eate manna) because
 it is not the fygure onely of the thyng
 that is lyfe, but is also (by confucion
 with the godhed) the very lyfe it self that
 was figured: I shall gyue it you to eate
 in such a maner, that it shall not onely
 mayntain, fede, and sustayne the body
 of the eater in thys present lyfe, but it
 shall also gyue lyfe, ye and that euer-
 lastyng life in glozy, not only to the soule
 but also to the bodye to, in tyme meete
 and conuentent, raisyng it by agayne
 from death, and setting it with the soule
 in eternall life of euerlasting blisse.

¶ **Leh. xx. chapter.**



¶ Hys communicacion wyth
 the Jewes had our lord, tea-
 ching in the synagoge at Ca-
 pernaü. And many therfore
 of hys discyples hering these
 thynges said, This word is harde, and
 who can here hyin. †

The more and more that our sauour
 playnly tolde them that he would gyue
 them hys very fleshe to eate, the more &
 more meruailouse harde they thought
 hys saieng, and rekened that it was im-
 possible for any man to beleue it.
 And therfore for lacke of belief they lost
 the profits. And these that thus thought
 this matter so meruailouse harde and
 fraunge that they would not beleue,
 but for lacke of beliese lost the profyte,
 were not only such Jewes as were hys
 enemies, but many of those also who were
 hys owne discyples.

But our sauour knowing in himself
 (as he was god & neded no man to tell
 him) the hys discyples murmured at hys
 woordes, because he told them so often &
 so plainly the men should haue no life, but
 if they would be content bereyly to eate
 hys owne fleshe he sayed vnto them.

¶ **D**oeth this offende you: doe you able
 at thys: What than if you shall see
 the sonne of man ascende by whereas
 he was before: The spirit is that quic-
 kenech, the flesh aualicty nothyng. The
 woordes that I haue spoken to you be
 spirite and life. †

In these woordes our lord shortly
 toucheth all they obieccions growng
 vpon their infidelitie, & also confuteth
 their infidelitie, & in hys woordes after
 folowing, putteth them yet agayne in
 minde of the medecine which might remoue
 their unfaithfulness & giue them the very
 fast sayth. The Jewes had before
 murmured agaynst that he had said,
 that he was descended from heauen. Against
 whych they said, Is not he the sonne of
 Joseph whose father & mother we know
 And how saith he than that he is descended
 from heauen? And a great piece of theyre
 murmare therein arose as ye see, vpon
 that point that they had misse conceiued,
 saying that Joseph had ben hys father. For
 had they beleued that hys māhed had
 ben conceyued by the holy ghost, they
 would haue murmured the lesse. And had
 they beleued that his godhed had descēded
 into it from heuen, they would not haue
 murmured at al.

In lykewyse they murmured at the
 seconde point, in that he shewed them so
 playnly that he would gyue them hys
 very fleshe to be their very meate, & sayd,
 how can he giue vs his fleshe to eate.
 And many of hys discyples said also,
 this is an hard word, and who may here
 him. And a great part of their murmur
 was, because they thought that they should
 haue eaten his fleshe in the selfe fleshely
 forme, & because (as S. Austyn sayth in
 the 102. tractice) that they thought they should
 haue eate his fleshe in deade gobbettes,
 cut out piecemeale as the meate is cut out
 in the hamelles, & also because they knew
 him not to be god. For had they knowen
 that the maner in which he would giue
 them hys very fleshe to eate, should not
 be in the selfe same fleshely forme, but
 in the pleasaunt forme of bread: though
 they would yet haue meruailed, be-
 cause they would haue thought it won-
 derfull, yet would they haue murmured
 the lesse, because they would not haue
 thought it lothly. But than had they
 further knowen that he had ben god, they
 would they not I suppose haue mur-
 mured at the matter at al. For I weene
 bereyly that there were neither of those disci-
 ples nor of those Jewes neither, and one
 P. 10. to

John. 6.

August. in
 narra. in
 psal. 168.
 et in serm. 2.
 de verbis
 apostoli.

As so euyl as now be mayster Pasker, and Fryth, and hys felowes, that scing the receyuing, nothing lochsome, and belieuening that Chrylke was God) if they belyue it) wyl not yet belyue he can do it, but murmur and grudge against it styl.

Foz though maister Pasker say, that if Chryst sayd he would do it, than him selfe would belyue he could doe it: yet it shal appere ere we part, both y Chryst saith it, and he will not belieue y Chryst though he say it meaneth it, and also y the cause whye he will not belieue that Chryst meaneth it, is because he belieueth that god can not do it.

But now saied our sauour vnto the in aunswering al this gerc.

¶ Do you stumbe at thys: What if ye see the sonne of man ascende vp where he was before: What wil you thā say: ¶

Foz than coulde they haue no cause to distrust that he descended downe, whan they should see him ascende vp. Foz that thing semeth in mens mad yien such as they were, that would not take him but for a man, farre the greater mastery of the both.

Also whan they should se hym ascēde vp to heauen whole, than shoulde they well perceiue that they mistooke hym by a faile imaginacion of their owne denpce, whan they construed the gyuyng of hys fleshe to eate, as though he ment to gyue it them in such wyse, as hymself should lose all that they should eate.

And whan he sayed they should se the sonne of man ascend vp there as he was before, he gaue them agayne a signyficacion that himselfe the sone of mā was the sonne of God also, and therby hymself God also, & into the world comen & descended from heauen.

In these woordes our sauour sheweth that hys ascensyon should be a suffyciet cause to make them knowe his power & leaue their murmuring. And therfore they that leaue not murimuring at hys blessed sacrament yet, shew a gret tokē y they beleiue not his wonderfūl ascensyon neyther. Foz if they belieued well that he had power of himselfe to ascend vp in body, and syt in heauen one equal god wyth his father and the holy ghost: than woulde they neuer weene as they dooe, that God lacked power to make hys owne bodye to bee in dyuerse places at ones, and be both in heauen and earth.

¶ The .xxi. chapter.



At nowe foz as muche as a great part of these folkes difidence and distrust, rose of y the respect of y lochsomnes made the y lesse willing to be lieue, in that they thought that he mēt to giue them his fleshe to eate in gobbettes cut out dead without life oz spirite: our sauour answered them to y point. And though he would not at that tyme tel them the maner how he would giue it them to eate: yet he tolde them that he would not gyue it them so. And therfore he sated vnto them.

¶ The spirite is it y quicketh oz gyueth life, the fleshe auayleth nothing. The woordes which I haue spoken to you be spyrite and life. ¶

As though he would say vnto them: I tolde you before, that whoso woulde eate my fleshe should haue euer lastyng lyfe, and therfore why be you so madde as to weene that I meane my fleshe cut out in gobbettes, dead without lyfe oz spyrite: it is the spirite that gyueth life. And therfore without the spirite y fleshe should auayle you nought. But beyng knit with y spirite of my godhed, which is the substaunce and bery fountayn of lyfe, so it shall (to them y woorthely eate it) gyue euerlasting lyfe. And therfore y woordes that I speake be not only fleshe, foz that wil no moze giue life alone, thā will sayth alone giue life that ys deade without the will of good woorkes. But my woordes therfore that I haue spoke to you of my fleshe to bee eaten, bee not fleshe alone, but spyrite also and lyfe. Therfore you must vnderstand the not so fleshy as you doe, that I would giue you my fleshe in gobbettes dead, but you must vnderstande the spirituallly, y you shall eate it in an other maner, anima- ted with my soule, and toynded with the spirite of my godhed, by which my fleshe is it selfe made not onely liuely but al- so giuing lyfe.

Thus ment our lorde in those woordes. Wherein lesse maister Pasker myght make men weene that I raune al at riotte bypon myne owne inuencyon. holy Saynct Austyne sheweth that in these woordes. ¶ The spirite it is that quickeneth, the fleshe auayleth nothing. Our sauour meaneth that hys fleshe dead and withoute the spirite auayleth nothyng, as cunning nothyng auay- leth

It is the spi-
rite that gy-
ueth life.

August. in
tractato. 27.
in Joh. 6.

Conning doth as saint Paule sayeth it doth but puffe
puffe by a mā in pride. But on þe tother syde
in pride. 1. Corin. 8.
lyke as cūning much edifieth and profiteth
ioined w̄ charite: so the flesh of our
saviour much auayleth ioined with his
holy spirite. †

Saint Cyrill also vpon þe same woꝝ-
des, declaring them by a longe processe
to the purpose that I haue shewed you,
saith amonge many other thynges in
this maner, as it were in the persone of
Christe speaking to those Jewes, and
to those disciples of his, that saied hys
woꝝdes were so harde that no mā could
abide to here hym, whych they sayed as
sayeth saint Chrysostome for their own
excuse, because them selfe were about to
walke theire way. To them therefore
saith our saviour thus in S. Cyrilles
expolition.

Chrysostome
46. in Job.

¶ Wene you whan I said þe who so eate
my flesh shall haue enerlasting lyfe, þe
I ment therein, þe this earthely body of
mine doth gyue life of hys owne proper
nature: Nay verely. But I dyd speake
to you of the spyrte and of eternal life.

But it is not the nature of the flesh that
maketh the spirite gyue life, but the po-
wer of the spirite maketh the flesh giue
lyfe. The woꝝdes therefore that I haue
spoken to you be spirite and life, that is
to witte thei be spiritual, and spoken of
the spirite and life, that is to wit of that
spirite that is the natural lyfe, þe giueth
lyfe. But yet the thinge that wee haue
alredy said, it shal do no harme though
we repete it againe. The thinge that I
haue said is this. The nature of þe flesh
cannot of it selfe giue lyfe. For what
had thā the nature of the godhed more?

But than on the tother side, there is not
in Christ only flesh, but he hath þe one
of god ioyned with it, which is þe equall
substaunce of life with his father. And
therefore whan Christ calleth his flesh
a giuer of life, that power of giuing life
he doth not attribute vnto his flesh and
vnto hys holy spirite bothe of one fas-
syon. For the spyrte gyueth lyfe by it
selfe & of hys owne nature. But þe flesh
ascendeth vnto þe power of gyuing lyfe
by reason of the coniunction and vnyte
that it hath w̄ that holy spirite. Howbe-
it how and bi what meane that thing is
done, we neither are able w̄ tong to tel,
noz w̄th mind to imagine, but w̄th si-
lence and firme faith we receiue it. †

Thus haue you herde good readers,
that the thing that I say, does not only I

say, but saint Austyn also and S. Cyrill
both. Which is ynough to you to per-
ceiue, þe I deuise not mine expolitions al of
myne owne hed, and may be ynough to
any good christen man also to perceiue
clerely that our saviour in these woꝝ-
des, dyd speake, not only of a spyrituall
eatyng of hys flesh by beliefe and reme-
braunce of his death & passyō, as maister
Basker and Fryth and these sonde fe-
lowes wyffely beare vs in hande, but
spake also & ment it of the remembryng
of his death and passion, by the very ea-
ting of hys very blessed body as it is ea-
ten in the blessed sacrament. **F**

¶ Celi. xxii. chapter.



Wat these heretikes are so set
vpon mischief and wilful-
nesse, that they will not in
any wise vnderstande the
truth. And how could they
vnderstand the trowth, whā
they wyll not belieue. For (as the pro-
phete Esaye sayeth) but if you belieue,
you shall not vnderstand. And therefore
these heretikes can not vnderstand. **C**

Esay. 7.

For they be in the case now þe those dys-
ciples & those Jewes were, with whom
our saviour found þe faute than, in hys
woꝝdes next enluing & saied. But there
be some of you þe belieue not, as though
he would say, as plainly as I haue told
it you and as often, yet are there some
of you that belieue it not. But he knew
from þe beginning who should belieue, &
who also shoulde betray him.

And so knoweth he likewise now to,
who bee good and who bee nought, and
who shall amende, and who shall neuer
amende. Not that hys soze knowledge
fozceth them to bee nought, but for it is
imposseble for them to be nought, but þe
hys infinite foresight must nedes from
the beginning soze see it. And yet whan
he foresceeth that it shall be, it shall so
be in dede, and can not otherwys be,
but that it shall so be if he soze see that
it shall so be. For he shoulde not foze see
that it shall so be, if it so were that in
dede it shoulde otherwys be.

Of the soze
knowledge
of God.

But lykewys as I se one sit, it must
needes bee that hee sytteth, for elles
shoulde I not see hym sytte, and that
therefore it well foloweth I see hym
sytte: ergo it must nedes bee that hee
sytteth. And yet my syghte fozeceth
hym not to sytte, noz of that argu-
ment the consequent proposycon of
P. liij. hys

Whys nature necessarise but contingent, though of the one propolycio in ferted vpon the tother, the consequency, or cōsecucion be necessary. So being presaposed y god fozeeth such a thyng which he shoulde not fozelee but if the thyng shoulde be: yet his foze sight no moze fozeeth the person that doth it in the thyng y is yet to come, than my syght fozeeth him to sit whom I se sit, of whom no mā can say but that he must nedes sit in the whyle in which he will presuppole that I se him sit.

And therfoze because his prescience & his pzovidence, fozed them not to continue in theyze wilfulnesse to their dāpnacion, hee putteth them ones agayne in remembzaunce of the meanes wherby they may doide that wilful ignozāce & infydeltrie, & thus he sayth vnto them:

¶ Therfoze I haue tolde you alrcdy, y no man can come to me but if it be giue of my father.

¶ Thinke not saieyth saynt Crisostome vppon these woordes, that every man to whom the father giueth it, hath it as by way of a special pzupledge, so that thei that haue it not gyue them, lacke it onely therfoze, because God wyl not gyue it them. God (saith S. Chzysostom) wyl gladly giue it them, if they woulde not by their owne dealing, make the self vnwozthy to receiue it. And therfoze saieyth saynt Cirill vpon the same woordes, that those that amonge the Iewes, lyued well and were of good condicions, hadde the faith giuen them and came to Chzist. But thei that were stubberne, arrogant, malyciouse, and wilfull as were the scribes & the pharisses and the styffnecked bishoppes thei letted them self from the gift of faith.

Whys gifte of faith wythoute the helpe of God cannot be had, noz no mā cā come to soone but if the father dzaue hym. And whome he dzauweth, & whom he dzauweth not, and whye hym, & whye not him, let vs not seke noz searche as saint Austin saith if we will not erre.

But yet that he reiecteth no man that wyl seke foze hys soule helth, but rather calleth vpon to be sought vpo, that doth the scrpyture well witnesse, where god sayed himselfe: Lo I stande at the doze knocking, if any man here my voice & open me the doze I will goe in to him & suppe wyth hym and he with me. And y prophete Esay saith, Seke pou our lord whyle he may be founden. Cal pou vpo hym whyle he is nere. Let the wicked

man leaue hys way, and the vnrciteouse man leaue hys deuises, & let hym turne to our lord and he wyl haue ppytie vpo hym. For he is great in fozegeuenesse.

Our sauour sayth him selfe also: Aske and you shall haue. Seeke and you shall finde. Knocke and you shall be let in.

And finallye that no man shoulde take these woordes of our sauour, that no mā can come to him, but if it be giuen him of the father, and these woordes of hys also. No man can come to me but if my father dzaue hym, that no man I saye shoulde so take these woordes in such a presumpteouse way of eleccon, y wening he were dzaunen into such a feling faith that could neuer fayle, & so shoulde as Tyndall teacheth, make hym selfe so sure of hys owne saluacion by hys sure and infallyble eleccon, that he shoulde stande out of all feare and ware about full: the scripture cryeth. Let hym that

thynketh he standeth, beware least hee fall. And on the tother syde, that no mā shoulde vpon these woordes, take that ymaginacion that these heretiques also teache, of desperate ineuitable deseny of dampnacyon, and syt styll and do no good himself, wening that his owne deuour wer in vaine, because he selet not god any thing dzaue him: holy S. Austi (whose woordes these heretikes fozeleccon and desenye agaynst the deuoure of mannes free wil molle lay foze them)

byddeth cuery man foze ail their babe ling, if thou be not dzaunen pray God to dzaue thee.

And therfoze to that entent did our sauour Chzys put the againe in mind of y he had sayed befoze, that they could not come to hym but if it wer giuen the by hys father, because he woulde y they shoulde foze their part, labour to remoue y lettes that on their own part letted his father to giue them that gifte. And that is, that they shoulde haue lesse cure and care of their belies, the desyre of whose fleshly filling w perishable meate, made them angri to here of the spirituall fode of hys own holy fleshe, by the well eating whereof they might haue euertasting lyfc.

He taught them also by those woordes to perceiue (if they woulde) that Joseph was not his father. For whā hee sayed that thei could not haue y great gift but of his father, noz could not cōe to him but if hys father dzeu them: thei might well witte hee ment not Joseph, but his father of heauen.

And

And

And

Chzysostome 46. in Iohn.

C

Math. 7.

1. Cor. 10.

C

Beware of ineuitable deseny.

August. in tractatu. 27. in Iohan.

Aug. in tractatu. 26. i Ioh.

I poca. 3.

Esay. 55.

Haue pytie care foze the belie.

And

And therefore woulde he by those woꝝdes gyue them warning, that they shoulde leaue their murmurynge, and pray his father giue them the grace to belieue hym.

¶ The. xxij. chapter.

But wheras they shoulde haue taken this way, and walked forward with hym, they toke the contrary way, not onely the other Iewes, but many also of hys own disciples, & went away bakward from him, and as the ghospel sayth, walked no moze with him.

But though that many of his disciples went away from hym, because his father brought them not vnto hym: yet as himselfe sayd before, all that my father giueth me shall come to me, al wynt not away. His apostles taried. And yet amonge those twelue taried one false Iew. And in hys stede of those disciples that went away, whych were as saynt Austyn saith about thre scoze and ten, he chose sone after other. iiii. scoze & ten, whome he sent to pꝛeache aboute as he had sent his twelue apostles before.

But than seing there were at that tyme so few left and so many gone, hee sayd vnto his. xii. apostles, will you be gone to? He neither bode them goe, as though he would be glad of their going nor yet bode them abide, as though hee had nede of their abyding, but onely asked them whither they would go or not, signyfing that for all theyze election, they were in the libertye of their owne free wyl, either to go after the tother, or to abide still with him. Than aunswered Simon Peter and said: Loꝛde to whom shall we go. Thou hast the woꝝdes of euerlasting lyfe. And we belieue and know that thou art Chryst the sone of god. As though he would say, if wee loue life, to whom should we go fro the? For onely thou hast the woꝝdes, not of life only, but also of life euerlasting, for all thy woꝝdes and thy doctrine dꝛawe men therto. And we belieue, & by beliefe we know, that thou art Chryst hys very sonne of god. And thereby we knowe that thou arte not onely very man, but also very god. And we perceiue wel therfoze, that thou arte the hꝛede that is descended from heauen, and that thou shalt ascende thither againe, and that therfoze thou art able and of power, to giue vs that meruailous meate of thine own

holy flesh to eate. And that thou so wilt do, we belieue and wote well, because thou so doest promise. And we perceiue wel that thou wilt not giue it vs in dead gobbettes that could not auaille vs, but al liue, and with thine holy spirite the fountaine of life. wherby thy flesh shall giue vs if we will eate it, euerlasting life, whan thou shalt resuscitate our bodies in the last dape. But in what meruailouse maner thou wilt giue it vs to eate, that hast thou not yet declared vs, nor we will not be to boldly curiouse or inquisitiue of thy meruailouse mystery. But therein abyde hys time of thine owne determinacion, as to whose hygh heuently wise dome the season mete and conuenient is open and knowen, and vnknewen to moztall men. And wee wyl therefore obediently receiue it and eate it, at what tyme and in what wyse that thy graciously pleasure shall be to commaunde vs.

Whan saint Peter as head vnder Chryst of that companye, had made this aunswere, not onely for himselfe but also for them all, not sayeng I but we: our loꝛde to let him see that he was somewhat deceiued, and had sayed moze than he could make good. (For one false Iew was there yet still remayning amonge the twelue, wherof. xi. were not ware) our sauour therfoze saied. Hane not I chosen you twelue, and of you twelue yet is there one a deuille. This he spake by Judas Iskariot the sone of Simon, for he it was that should betray him being one of the twelue.

Our loꝛde here god readers shewed himselfe not deceiued. For though Judas falsched was vnknewen to his felowes, yet was it not vnknewen to his maister, which though he shewed himselfe not ignorant of his seruantes euil mynde, & traiterouse purpose towarde his owne persone (towarde which purpose as it seemeth, Judas hart had at this time conceiued some inclinacion) yet had he patience with him, and continuallye byd vs the wayes to refoꝛme and amende him, neuer casting him out, til he clerely cast out himselfe, according to the sentence of our sauour, He that comineth to me I will not cast hym out.

¶ The. xxiii. chapter.

But here doe many men meruail, not only our sauour woulde kepe hi so long, knowing him so false

Luca. 10.

Not.

F

G

H

John. 6.

A false, but also that he would take hurt to him for his apostle in the beginning, for knowing by hys goodhed from the begynnynge, y he would after be false. And diuerse holy doctours hold alike, y he was neuer true nor good, but nought and false fro the beginning. And in this matter wherof god hath not so fully reueled vnto men the certaintye, y wee be pprecisely bounden to the helpe of either other part, euery man is at libertie to beliene whither part that him self thynketh most likely by natural reason and scripture.

And therefore though some good bo- ly men and sayntes, haue thought that Judas was neuer god, but that our sau- our took hym to his apostle, & so kept hym in all his malycie spyll, for thacco- plishment of the great mystery of hys passion, well bspug therby the euill of man, as man euill bleseth the goodnesse of god: yet thinketh mee that as Theo- philactus sayeth, and saynt Cyrill, and saint Chylosome to, Judas was ones very good whā our lord did chose hym for hys apostle, and was at y tyme giue vnto chryst bi his father. For prose

wherof that godli cunning doctour D. Lyre, well bringeth in the woordes of our sauour hymselfe, sayeng to hys father a lylt after hys maundy syni- shed: ¶ Them that thou haste giuen vnto mee I haue kept, and none of them hath perished but the sonne of perdy- cyon. ¶

Which hee ment by Judas being than yet alieue in body by nature, but dead in soule by deadely synne. Hym our lord took vnto hym for hys apostle whyle he was good, and not of the comen sort of good men, but also very speycial god, as these holy doctours doe diuine and gesse.

And though Chryst foresaw h wret- chednesse that he would after fal to: yet woulde he not forbeare the right order of iustyce, but take hym in such degre for the time, as hys ppresent goodnes of good congruens deserued. For beyng at that time moze meete for the office of an apostle than an other man, if Chryst shoulde haue reiected him as vnwoorthy and bnnmete, for the faute that hymselfe knew he would after doe, toward why- che faute hee was at that time nothing minded: than shoulde he haue reproched hym at such time as he was not woorthy to be reproched. And than were it some- what lyke, as if a man because hee ma-

ket hymselfe very sure that hys wife & hys childzen will one time or other not faile to displease hym alierward at soe one tyme or other, be angry therfore wth the all, & chyde them and beate them be- fore. Our sauour therfore whā Judas was very good, after such rate of good- nesse as is in moztall men, took hym & promoted him to the office and dignitie of his owne apostle after that order of iustyce, by which he rewardeth one mā aboue another after y rate of their me- rytes, & yet euery man of them al, farre aboue all his merites.

Now whā he was alierward throughe couctice ward nought, yet our lord kept him spyll, and would not by taking his office from him, disclose his secreete falshed, and put hym to shame, but b- sed many other meanes to mende him, & kepe therwith the honestye of his name, not letting to procure his amendement on hys parte, though he well knewe the wretche woulde neuer amende bypon hys parte.

But lykewise as though a mā haue an incurable syknes, it yet becommeth the physycyon al the tyme that he liueth therwith, to doe hys parte spyll toward the curing therof: so became it our sau- our to doe it as he byd, and not to leaue of or slake his goodnes toward the cure and amendement of the mans incurable malycie.

For though Judas was with al that godnesse of Chryst bled vnto hym, not onely nothing the better, but also verys farre the worse & fell farre the deper in- to death and dampnacion: yet syth ther came of hys trayterouse dealing none harme but vnto Chryst, whose goodnes was for our weale very glad to suffre it and vnto the traitour hymself and such other as wilfully woulde deserue it: it had ben neither right nor reason, y for to saue them from hell y nedes woulde walke in to it, he shoulde haue left any of his goodnes & suffer aūce vndone, wher- by he procured y saluacyon of so many thousandes as shoulde be saued by hys bytter passyon.

And much more reason it was, that our sauour shoulde haue respect and re- gard, to procure the blysse of those that shoulde be saued, than to care for y paine of those that shoulde be dampned. For it had ben (as it semeth) not consonant vnto right, if our lord shoulde for auoiding of their paine, that for all hys callinge backe to the contrary, woulde yet wyl- lingly

Whither Ju- das was at any time good

Cyrillus li. 4, ca. 30, in euan. Johne Chylosome.

Lyre.

John. 17.

Alynglye runne forth into dampnacion: haue kepte away the rewarde of blyffe fro theym that woulde with hys helpe deserue it.

And therfore our lord as I saye toke Judas and made hym his apostle, being very good, and after had long patience wth him whyle he was very naughty tyll that throught his inmedicable mallice he fell of himselfe, and so was cast out and perished. But by hys perishing

Our sauour losse not but wan.

Actes. 1.

For of hys euill came there much more good, and hys owne place of apostleship was afterwarde fulfilled wyth saynt Mathewe.

Chzifosome 46. in Ioh.

And in lykewyse the other disciples departed nowe, whych were (as saynt Chzifosome sayeth) and as the ghospel semeth also to say) al that than were present saue onely his. xii. apostles, & were as saynt Austin saith in nombze aboue thre scoze and ten: all thei lost themselfe whan they willingly lost their sauour.

Luke. 10.

C And he founde better to succede in their places. For soone after in the stede of those thre scoze and tenne, he chose out ther thre scoze and tenne disciples as I before shewed you, whome he sent aboute to preache as he had sent his. xii. apostles before.

Math. 10.

Luke. 22.

And vnto Judas yet at thys present tyme he gaue a secret warning, that he myght well witte that his noughtenes was knowen, which thing myght make him the lesse bolde to sinne, and yet hee dysclofed hym not openly, because hee woulde not shame him, & thereby make him happely shamelesse, as many such wretches waxe, and after that, sinne the more boldely.

The. xrb. chapter.

Chzifosome. 46. in Iohn.



Hys worde also so spoken to all twelue, was (as S. Chzifosome saith and saint Ciril both) a meruailouse goodly warning for them all. These are lo the wordes of saint Cirill.

Cyryllus 11. 4. ca. 30. in per Iohannem

For our lord here with sharpe wordes confirmeth hys apostles, & maketh them the more delygent, by putting before their yeu the peryll of their ruine. For thys he semeth to say vnto them.

O my disciples, much nede haue you to vse much watch and great study about your saluacyon. The way of perdyon is very slipper, and not onely withdremeth a feble mynde from thinking of their fall, by making them to forgeate

themselve, but also sometime deceiueth them by vaine delectaciō and pleasure that are of minde very fyne & stronge. And that thys tale is true that I nowe tell you, you may se wel proued, not by then sample only of them that are gone aback, but among your self also that carry and dwell still with me. For I haue you wote well chosen you twelue as good; well knowing that in dede you were so: For I was not ignorant, but being God (as I am) very wel knew your hartes. Howbeit the deuill hath deceyued one of you with anarice, & so pulled him away. For a mā is a free creature, & may chose his way as he will, eyther on the right hand or els on the left if hee wyll.

¶ It is a free creature.

Our lord therfore maketh them all the, more vigilant, because that who shoulde betray him he doth not expresse by name. But telling them all in a generality, that one of them shoulde worke such wickednesse, he made the al stande in feare. And by that horour & dreade, listed them by to more vygilaunt diligence.

Here haue you heard good readers the wordes of saint Cyrill. Nowe shall ye somewhat here what saierth saynt Chzifosome.

¶ Whan saint Peter saied, we beleeue: our sauour not causelesse, oute of the number of them excepted Judas and sayed: haue not I chosen you twelue & one of you is a deuyll. Thys thynge hee saied to remoue the traitour sacre from his malice. And where he saue that nothyng did auaille him, yet he went about still to doe well for him. And se hys dome of Chzif, for neyther woulde hee betray hym, nor let him lurke vntouchted. The one, lest he should haue warred shameles & swere nay, the tother least wening that none were ware, he should be the bolder in mischiefe.

Chzifosome. 46. in Iohn.

And after ward this in effect he saith. It is not the custome of God by force to make menne good whether they wyll or no, nor in his election hee chooseth not folkes by violence, but by good aduyce and mocion. And that ye may well perceiue that his calling is no constrainte of necessity, many whom he calleth, doe willingly for al his calling perish. And therfore it is euident, that in our owne will is the power set to chose whyther we wil be saued or lost. W^{ch} these admonitions therfore, let vs labour to be sober, and vigilant.

God maketh no man good by force.

It lieth in mā to be lost or saued.

For

Foz if Judas which was one of y^e nūber of that holy company of thapostles he that had obtayned so great a gift, hee that had done miracies (foz Judas hym selfe was sent amonge other to cure the leprose, and rayse bp deade men to lyfe) after that hee was onces fallen into the greuous disease of auarice: neyther the benefites, noz the gistes, noz the company of Chryst, noz the seruice, noz the washing of the feete, noz the selowship of his owne bozde, noz the truste in keeping of the purse, any thynge auayled hym, but all these thynge werz wth hym a passage and away to hys punishment. †

Loe good readers, here haue ye herd both by saint Cyrill and saynt Chrysostome, that our sauour gaue that secrete warning of Judas falsehed, and sayed that one of the twelue was a deuyl, to the entent that al folke of what holines so euer they were, should stande euer in dzead and feare, and not do as these heretykes teach, vpon boldnes of any feylyng faith oz finall eleccion, presume themselfe so sure of saluacion, but that while Judas fell after to naught y^e was ones a holy apostle, there shal no feling faith noz pzoude hope vpon finall eleccion, set any man in hys owne harte so sure, but that with hys good hope hee shal alway couple some feare, as a bydyll and a byt to refrayne and pull him backe, lest he fal to myschies, and solow Judas in falsehed, and waxe a deuyl as Chryst called him. Which name our sauour gaue him not without god cause. Foz that deuilles seruaunt (saith saynt Cyrill) is a deuill to. Foz lykewyse as he that is by Godly vertues toynded vnto God, is one spiryte wth God, so hee that is wth deuilythe byces toynded wth the deuyl, is one spirite wth hym.

And therfoze good readers, he that in such plight receiueth the blessed sacrament wout purpose of amendement, oz withoute the sayth and beliefe that the very fleshe and blood of Chryst is in it: he receiueth as saint Austine sayth not withstanding his noughtenelle, y^e very flesh and blood of Chryst, the very p^{ri}ce of our redempcion. But he receiueth then to hys harme as Judas dyd, and eateth and dypneth hys owne iudgement and dampnacion (as saith saynt Paule) because he discerneth not our lordes body. But whoso doth on the other syde (which I beseech God we may

all doe) cast oute the deuil and hys wo^zkes by the sacrament of penauice, and than in the memo^{ri}all and remēbraūce of Chrystes passion, receiue that blessed sacrament, wth true sayth and deuocyon with all honour and wo^zship, as to the reuerence of Chrystes blessed person present in it apperteyneth: they y^e so receiue the blessed sacrament, bereiy receiue and eate the blessed bodye of Chryst, and that not only sacramental^{ly}, but also effectual^{ly}, not onely the figure, but the thing also not onely hys blessed fleshe into their bodies, but also hys holy spirite into theire soules, by participation wherof he is incozporate in them and they in him, and be made liuely membyres of hys mysticall bodye the congregacion of all saynctes, of whiche theire soules shal (if thei perseuer) attayne the fruite and fructyon cleane and pure ones purged after thys traunspzozy lyfe, and theire fleshe also shal Chryste resuscitate vnto the same glo^{ry}, as hymselfe hath pzo^{mi}sed.

Of whych his graciouse pzo^{mi}se, hys hygge grace and goodnelle bouchesafe to make vs all perteners, thzough y^e merites of his bitter passyon. Amen.

And thus ende I good readers my first booke, containing the exposy^{ti}on of these wo^zdes in the sixte chapter of saint John, wherby you may both perceiue by the mystes of holy saynctes, whose wo^zdes I bring forth, the truthe of our sayth concerninge the blessed body and blood of Chryste berelie eaten in the blessed sacrament, and may also perceiue and cōtroule the wily false foli^{sh}s exposy^{ti}on of maister Wasker to the contrary, such as haue hys booke, and they bee not a fewe. And yet that all men maye se that I neither blame hym for nought, noz belie hym, I shal in my seconde booke shew you as I pzo^{mi}sed, some part of his fautes both in falsehed and in foly, & hys owne wo^zdes therw.

Here endeth the first booke.

The

Very good counsell.

Couple fere wth hope.

1 Corin. 11.