

The second Booke.

The .i. chapter.

Have god readers in my fyrste booke here befoze, perused you therposycio of all that part of the fyrst chapter of S. John, which maister Malker hath expounded you befoze.

And in the begynning of thys exposition, I haue not brought you forth the wordes of any of the olde expositours, because y (as I suppose) myne aduersaries wil not much contende with me for so farre. But afterward concerning those wordes in whych our sauour expressly speaketh of the gyuing of hys very fleshe and blood to be verely eaten and dzonken, there haue I brought you forth such authorities of olde holy doctours and saintes, that ye may well see bothe that I sayne you not the matter but expounde it you right, and also ye see therby clerely, that maister Malker expouneith it wronge. For though a mā may diuersely expoune one text & bothe well: yet whan one expouneith it in one true maner, of a false purpose to exclude another trowth that is in that wryting by h spirit of god stricke & immediately ment, his expolycion is false although euery worde wer true, as maister Malkers is not.

And therfoze sith you see myne expolycion proued you by excellent holype men, and by their playn wordes ye perceiue, that the wordes of our sauoure himselte do proue agaynst al these heretikes, the catholike faith of Chzistes catholique church very faithfull & true, concerning h very flesch of Chzist verely eaten in the blessed sacrament, of whiche eating maister Malker would with his expolycion make men so madde, as to wene that Chzist spake nothing at all: now I say by this expolycion of myne ye see his expolycion auoided clerely forought, and all the matter clere vpon our parte though no manne wrote one worde moze.

And yett will I for al that, for the ser-

ther declaraciō of maister Malkers hā: deling, shew you sōe pīces of his expolycion in special, by which ye may clerely see what credence may be gyuen to h man, either for honesty, or learning, vertue, wit or trowth.

The .ii. chapter.

In the beginning of the seconde lease of hys booke, these are maister Malkers wordes.

Consyder what thys meate is which he had then here prepare and seke for, sayeng: worke take paynes and seke for that meate &c. and thou shalt se it no nother meate thā the beliefe in Chzist. Wherefoze he concludeth that this meate so often mentyoned is fayth. Of the which meate saith the propete, h iust liueth. Faith in him is therfoze the meate which Chzist prepareth & dzelleth, so purely powdering and spising it with spiritual allegozies in al this chapter folowing, to gyue vs euerlasting life thzough it.

I will not lay these wordes to hys charge as heresy, but I wilbe holde by hys licence to note in them a little lacke of wytt, and some good stoze of foly. For though a man may well and with good reason, call fayth a meate of mā's soule: yet is it great foly to say, that the meate that Chzist speaketh of here, is (as maister Malker saith it is) none other meate but fayth.

For maister Malker may plainly se, and is not I suppose so poze blinde but that he seeth well in dede, that h meate which Chzist speaketh of here, is our sauour Chzist himselte. Which thing he so plainly speaketh, that no manne can misse to perceiue it, whan he saith.

† I am my selfe the bzeade of life. And whan he sayeth, I am the lyuely bzeade that am descended from heaue, he y eateth of this bzead shall liue for euer. And whē he sayth also, That h meate should be his own flesch (which promise he performed after at his maūdy) which thing he tolde them plaine in these wordes. † And the bred which I shall giue you is my flesch. And he that eateth my flesch & dzinketh my blood, hath euerlasting life & I shall resuscitate him in the last day. And whan he saied, My fleshe is verely meate. †

Thus you see good readers how ofte and how plainly that he declareth that

the meate which he speaketh of here, is hymselfe. And now sayth maister Masket very solemnely, and with authority, the hodyer every man make it well & consyder it, that the meate that Chryst speaketh of here is nothinge elles but helpe.

And upon what colour sayth maister Masket so: because (saith he) y our lozde hode them labour & woꝝke soꝝ the meate that woulde not perthe but abyde into euerlasting life, and afterwarde tolde them that the woꝝke of God by whych thei shoulde woꝝke & labour soꝝ y meate, was nothinge els but sayth and beliefe in hym.

To belieue
is the woꝝke
of god.

First in thys construction mayster Masket lyeth very large. For though he Chryst said, that to beleue in hym was the woꝝke of God, he sayd not (as maister Masket maketh it) that nothyng els was the woꝝke of Godde but onely beliefe.

But nowe suppose that Chryste had sayd as maister Masket would make it seme, that is to wytte that the woꝝke of God were nothing els but the beliefe: yet ye see well good readers y Chryst in saying that the belief in him is y woꝝke by which they shall woꝝke to geate the meate, saith that the belief is the meane to geate the meate, and not that y belief is the meate.

But maister Masket because the beliefe is the way to thys meate, therfoze he calleth the beliefe the meate, as wisely as though he would call the kynges Krete westminster church, because it is the way thitherwarde if he came from charing crosse. And because men must spirituallly eate thys meate with sayth: therfoze he calleth the sayth the meate, as wysely as if he would, because he eateth hys meate with hys mouth, therfoze call hys mouthe hys meate. What wit hath this man?

But now will maister Masket waxe angry with my woꝝdes, and call mee. M. moche as he dothe ones oꝝ twyse in hys booke.

But nowe good readers I wyll not adiure you by Goddes holy names to iudge iustly, but euen only despyze you y in way of good company, y you wyll say but euen indifferently. Where is not wene you great pitie that a man shoulde moche M. Masket, whan every foole may perceiue hym in so great a matter wyte so wisely?

And yet you may see that I deale w

hym very gently. For in thys point wherein by contratyng of Chrystes owne woꝝdes he wyrteth plain heresy, I minish his burden of y odious crime and because the matter in thys place so serueth me, do couer the botch of his cancred heresy, with thys preyety playster of hys pleasaunt frenesye.

And yet I wene the man hath so lytle honesty, y he will neuer can me thank soꝝ my curtesye, specially because that (as farr as I can se) the man had leuer confesse hymself an heretike, than bee proued a foole. And that appereth well in this. For thys little scabbe of hys solpe he labourerth somewhat to hide and couer, so that a manne must pul of the cloute ere he can spie the botche. But as soꝝ the botche of his cancred heresyes without any cloute oꝝ plaster he laith oute abrode to thewe, to begge with al among the blessed byetherne, as beggers laye theyze soze legges oute in sight that lie a begging a fridais about saynt saunour and at the Saup gate.

But as soꝝ railing agaynst images, purgatoꝝy, and praieng to saintes, and agaynst the holy canon of the masse: all thys he taketh soꝝ trifles, and woulde we shoulde reken al these heresyes of his soꝝ poyntes wel and sufficietly proued, by that that he goeth so boldly soꝝth on beyonde theym, and denieth the blessed body of Chryst it selfe in the blessed sacrament to. And wheras he not only mocketh and setteth agaynst the olde holy doctours and sayntes of Chrystes catholik church, but agaynst our saunour himselfe in his holy sacramet to: yet the sage sad crenest holy man all made of grauite, sadnes, and fenerite, must him self be reuerently reasoned with, and maye haue no moche of hys, matched wyth no mery woꝝde of mine (in no manner wyse.

But yet like as if a ryght great man woulde wantonly walke a mumming, and disguise hymself, and with nice appareyle dissemble his personage, and with a sonde visour hide and couer hys visage, he must be content to bee saluted of euery good felow that he meteth, as merely as himselfe list to self with the: so till maister Masket hce put of hys maskers visour, & thewe soꝝth his own venerable visage, that I may see hym such an honorable personage, as it may become hym to saye to mee what hee lyth, and me to requite his mockes with no mery woꝝde in thys woꝝde, but

I ande

¶ Stande I will demurely and make hym low curtesly againe, I wil not let in the meane time, whyle I wote nere what hee is, and while his witleffe wꝛiting maketh mē weene he were a wilde gosse to be so bold and homely with his maister ship (as soꝛy as I am foꝛ hym whan hee plateth the blasphemouse beaste) to laugh yet and make mery w̄ him where I see hym play the foolc.

¶ Yet will I now let passe hys repugnanunce, another folp of hys. foꝛ if euer he defende hys folp that I haue shewed you, than shal he be faine to declare his repugnanunce hymselfe. And therfoꝛe I leaue that point foꝛ hymself, that in dedꝛing his folp he may shew his repugnanunce, and so foꝛ defence of a syngle folp, pꝛoue hymselfe thꝛise a foole, fꝛst in wꝛiting folp, secondly in wꝛiting repugnanunce, thꝛidely to be so folpthe as in defence of that one folp, to bꝛing in ſꝛ tother two.

¶ Making therfoꝛe foꝛ this time no lēger tale of hys folpes, whiche woulde make mine aũswere ouer long to bꝛing them in all, let vs see some picce of hys frucefull expolition.

¶ **Leh. iij. chapiter.**

¶ In the second lease these are hys woꝛdes.



I am the bread of lyfe, & whoso come to me that is to say, who so is grafted & ioyned to me bi faith, shal neuer hunger, & is who so beliene in me is satisfied. It is faith therfoꝛe ſꝛ stancheth this hunger and thꝛst of ſꝛ soule. Fayth it is therfoꝛe in Chꝛiste ſꝛ filleth our hungry hartes, so that we cā desyre no nother if wee ones thus eate & dzinke hym by fayth, that is to say if we beliene hys fleshe and body to haue ben broken, & hys blood shed foꝛ our sinnes, foꝛ than are our soules satisfied and we be satisfied.

The woꝛde of Chꝛist good reader w̄ which he beginneth is well & fully fulfilled, if it be vnderstandē as I haue befoꝛe declared, that is to witte, that who so come ones by well woꝛking fayth, & perseuerance therein, vnto the meate ſꝛ is Chꝛiste, & attaine the possession and fruition of hym in the blisse, he shal neuer hunger noꝛ thꝛst after. And besydes this, diuers good holy hōctours expounde these woꝛdes of ſꝛ eating of our sauour in the blessed sacrament also.

But surely I beliene that it wꝛll bee

very harde foꝛ M. Masket to berefy the woꝛdes of hys holy expolition, yꝛ scant of some such piece therof as semeth at ſꝛ first sight well said, as where he saith that faith so filleth our hungry hartes, and so stancheth the hunger & thꝛst of our soule, that we be satisfied.

foꝛ I suppose that men are not satisfied here, neyther with faith alone, noꝛ with fayth and hope and charite to, but yet they hunger and thꝛst I wꝛll. foꝛ as our sauour saith. He that dzynketh me shall yet thꝛst still, and long soꝛe as he dzynketh hym in grace, so to dzynke him in gloꝛy.

But than tempoꝛeth M. Masket hys woꝛdes of neuer thꝛsting, wꝛth ſꝛ that he saith, that if we eate and dzinke god by faith we shal neuer hūger noꝛ thꝛst but wee be satisfied, foꝛ the fayth so filleth our hungry hartes, that we can desyre none other thynge, if we ones thus eate him and dzinke hym by faith. And than what it is to eate hym and dzynke hym by fayth, hee foꝛthwꝛth declareth as foꝛ the whole summe and expolicio of fayth and fayeth.

¶ That is to say if we beliene his fleshe and hys body to haue ben broken, & hys blood shedde foꝛ our sinnes, foꝛ than are our soules satisfied & we be iudified.

¶ No here you se good readers ſꝛ he saith that who so belieueh thys, here is all ſꝛ nedeth. foꝛ he that thus belieueh is iudified, and eateth & dzynketh Chꝛist, & so his soule satisfied, because he that so eateth him ones, can neuer after hūger noꝛ thꝛst. And why? foꝛ he can desyre none other thing.

¶ Ifirst I wene that all men are not agreed, that hee ſꝛ longeth foꝛ none other thing, is not a thꝛst, if he long I wꝛll foꝛ moꝛe of the same. foꝛ if a man dzinke a pynte of ale though he founde himself so wel content therwith, that he doe not desyre neither bere, wine noꝛ water, yet if his appetite bee not so fully satisfied, but that he would fayne of the same ale, dzinke a quarte moꝛe, some mā woulde say he were a drie soule & were a thꝛst agayne.

But now if thys man ment any good in thys matter, & would say that whoso eateth god as he hath him wel incorporated in hym, shal so haue hys hunger & his thꝛst slaked, ſꝛ he shal not hunger and thꝛst after the pleasure of his body noꝛ after the goodes and riches, noꝛ after ſꝛ pompe and pꝛide of this wꝛetched woꝛlde: I woulde haue suffred hym goe foꝛth

Ecclesi. 24.

C

D

A foꝛth with his expoficion, and not haue interrupted it. And yet it coulde not (ye wote well) haue well and fully ferued foꝛ the text, fith the text is, hee ſhall neuer hunger noꝛ thyrſt, which ſignifieth a taking awaye of deſyre and longing. And by this expoficion though there be taken awaye the deſyre and longing foꝛ other thinges, yet remaineth there a deſyre and longing foꝛ moꝛe and moꝛe of the ſame.

But yet I woulde as I ſay haue let it paſſe by and winke thereat, if he ment none harme therein. But now commeth he after and declarerh by enſaꝓle, what he meaneth by this his ſayeng, that he ſh eateth and dzinketh god, by believing ſ he died foꝛ our finnes, ſhall thyrſt and hunger foꝛ none other. foꝛ he ſayeth.

We ſhall deſyre none other, he ſhall not ſeek by nyght to loue another befoꝛe who he woulde lay his grief, he ſhall not runne wandering here and there to ſeek dead ſtockes and ſtoncs.

C Lo good readers here is thende of al thys holy mannes purpoſe, foꝛ which he draweth the woꝛdes of Chyrſt from the very thing that Chyrſt pꝛincipally ſpake of, vnto another ſpiritual vnderſtanding, in turning ſ meate ſ Chyrſte ſpake of, that is to wit the meate of hys owne bleſſed perſon, his godhed, & hys manhed bothe into the meate of ſayth, to the entent, that vnder the pꝛetexte of pꝛayſing the true faith, he myght bring in ſlily his very falſe wꝛetched herelies, by which hee woulde haue no pꝛayour made vnto ſaintes, noꝛ theyꝛ pilgrimages ſought, noꝛ honour done theym at their images.

D It is euident and plaine that our ſauour ment in this place to ſpeake vnto the Jewes, neither againſt images noꝛ ſaintes, but rather againſt the ſenſual appetite that they had to the filling of their bellies with bodely meate, the inordinate deſyre wherof made them ſ leſſe apte and mete foꝛ ſpiritual foode. And therfoꝛe he bode them that they ſhoulde leſſe care foꝛ that perifhable meate and labour and woꝛke to winne ſayth by pꝛayour, and by faith to come to hym. And becauſe they ſo much hated and feared hunger and thyrſt, he woulde gyue them himſelf foꝛ their meate hys very fleſhe and blood, verely here to eat, not dead but quicke with ſoule and godhed therewith in thys woꝛlde, which if they woulde well eate here, with a wel woꝛking ſayth, he woulde gyue theym the

ſame ſo in another woꝛlde, that than ſhoulde they neuer haue thyrſt noꝛ hunger after.

And he ment not that they ſhoulde neuer whan they had ones receiued hym, thyrſt noꝛ hunger after in thys pꝛeſent woꝛld, in which beſide that they muſte both hūger & thyrſt, oꝛ els be euer eating and dzinking to pꝛeuent their hunger & thyrſt, beſide this I ſay they ſhall hunger and thyrſt ſtill after god, if they be good.

Now if men will ſaye that the payne of that hunger and thyrſt is take awaye with hope, which greatlye gladeſh the harte: ſurely they that neyther hunger noꝛ thyrſt foꝛ heauen, noꝛ care how loꝛge they bee therin, ſo that they may make mery here ſ while, & yet haue an hope ſ they ſhall haue heauen to whan they go hens, they ſeeie in their ſaine hope neyther great pleaſure noꝛ payne. But he ſ hopeth well of heauen, and not only hopeſh after it, but alſo foꝛe thyrſteth foꝛ it as did S. Paule whan he ſaid I long to be diſſolued, that is to haue my ſoule loſed and departed fro my body and to be with Chyrſt, ſuch a mā ſo, as he findeth pleaſure in his hope, ſo findeth he paine in the delay of his hope.

Foꝛ as Salamon ſayth. The hope that is differred & delaied, paineth and afflicted the ſoule. But whan men ſhall with well eating of this meate of Chyrſtes bleſſed perſon, make them meete to care it, & ſhall eat it by very fructiſon in heauen, than although they ſhal neuer be faſtidious oꝛ wery therof, but as they ſhall euer haue it, ſo ſhall euer deſyre it (ſo that of that ſtate may be ſated alſo, he that dzinketh me ſhall yet thyrſt) yet becauſe they ſhall not onely alwaye deſire it, but alſo alwaye haue it, and ſo by the continuall ennerlaſting hauing therof, their euerlaſting deſire euerlaſtingly fulfilled, their deſire ſhall euer be without any grieſe and paine, and euer full of euerlaſting pleaſure, ſo that of that ſtate onely the pꝛophete Dauid ſaith: I ſhall be ſaciſate oꝛ ſatyrſyed, whan thy gloꝛye ſhall appere.

And thys ment here our ſauour Chyrſte, and not that a manne ſhall by hys ſaith be fully ſatyrſyed in thys wꝛetched woꝛlde, and neuer hunger noꝛ thyrſt after here, as maſter Spalcker maketh here by hys expoficion, in turning the ſaturitie of heauen into a ſaturitie in thys lyfe, and tournyng the verpe meate of Chyrſtes

This is a
daye ſaynt
hope.

Philip. 4.

Prover. 13.

Sal. 16.

Blessed person, into the onely beliefe of
 Christes bytter passion, and then byn-
 geth all in conclusion to thanaunlinge
 of hys hereby agaynst the blessed saintes
 as though Christ in thole woordes hadde
 ment to speake agaynst the honourynge
 of hys sayntes, wherwith he was so wel
 content, that he promysed saynte Marye
 Ma wdelyn a perpetual honour in earth
 for her deuocion toward him in bestow-
 ing her costly glasse of oymntment vppon
 him, and promised hys twelue Apostles
 the honour of, xii. seates, to sytte wyth
 hym in iudgement vpon the woelde, for
 the dishonour & penyry that they should
 sustaine for him befoze in the woeld.

Math. 23.

Math. 19.

and after ward lost again, as testify not
 onely all holy doctours and the catholik
 faith, but the playn scripture to, he hath
 in those woordes I say beside that false be-
 refy, a uery false wyly folye. For the ca-
 tholyke church of Christendome whych
 he toucheth in prayeng to saintes and go-
 ing in pylgrymages, do seeke no saynte
 as their sauitour, but onely as them whō
 they sauitour loueth, & whose intercessiō
 and prayer for them he wilbe content to
 heare, and whom for his sake he woulde
 they shoulde honour, and whom they
 for hys sake they do honour, the honour
 that is done them for his sake, spectally
 redoundeth to hymself, as hymself saith,
 he that heareth theym heareth hym, and
 he that despiseth them despiseth him, and
 in lyke wyse, he that woꝛshippeth them
 for his sake, woꝛshippeth hym.

How the chꝛch
che seeketh
sayntes

Honour done
to saintes doth
redoune to
Christ.

if
Luke. 101

B The. liii. Chapter.



Ad se now god reader also how
 much pestilent poison mayster
 Wasker hath in this peece of his
 exposition put here, by thys one
 syllable ones.

For it is not inoughe to hym to saye,
 that who so eate Christ by faith, shal ne-
 uer hunger (whyche woordes he might ex-
 pound by perseuerance and abydyng
 wyl with him after hys ones comyng to
 hym, as Christe meaneth by hys) but he
 saith who so come to hym by faith ones,
 he shal neuer hunger noz thirst. And yet
 thys woꝛd ones, is not there in the texte
 of Christes woordes, but added by may-
 ster Wasker in hys glose.

And yet if maister Wasker wer a god
 catholyke man, I wold not much mark
 hys woꝛde ones. But sythe he sheweth
 hym selfe wel, that he is of maister Tin-
 dalles secte, or is peradventure maister
 Tyndal hymselfe, one of whose falle he-
 resies is, that who so haue ones the faith
 can neuer after fall therfrom, noz neuer
 fall after into deadly synne: therefore I
 can not lette maister Wasker ones, thys
 ones passe vnmaked by me, by whyche
 he sayth, that who so com ones to Christ
 by sayth, y is to saye sayth he, who so be-
 leue ones that Christ suffered his passio
 for our synnes, he shal neuer hunger noz
 thyrste, but that is he saithe to be vnder-
 standen that he shall neuer after desyre
 none other.

One of Tyndals
false he-
resies.

But now woulde I wytte of maister
 Wasker ones agayne, what he meaneth
 by thys woꝛde none other. If he meane
 that no mā that ones belieueth y Christ
 suffered passion for vs, shall after at any
 tyme desyre anye other sauitour, besyde
 that he saith one falle hereby in y woꝛde
 ones. For that saythe maye be ones had

How if maister Wasker wyll say that
 by these woordes, who so ones belieueth
 that Christ dyed for vs, shal neuer after
 desyre none other, he meaneth y he shall
 so mynde and desyre euer after onely
 Christ, that he shall not hūger noz thirst
 noz desyre after that anye other thyng
 but God. Then syth maister Wasker in
 this boke of his, asketh me so many que-
 stions, and sayth so often, I aske maister
 Wozze this: maister Wasker must of rea-
 son geue W. Wozze leaue to aske maister
 Wasker some questions agayne.

Now might I aske hym ye se wel whi-
 ther he that hath hadde ones the beliefe,
 shoulde neuer after in suche wyse be an
 hungred, that he shoulde desyre hys dyn-
 ner. But then woulde maister Wasker
 call me maister Wozze, and saye that it
 were but a scoffing questiō. And yet out
 of al questiō that same scoffing questiō
 would quyte ouerthrow his earnest ex-
 position. But now because I wyll not
 anger hym, I wyll let that scoffing que-
 stion go, and I wyl aske hym now ano-
 ther maner thing, a thig of that waighe
 and grauntie, that it waiceth some soules
 downe vnto the deepe pyt of hell. For yf
 maister Wasker be maister Tyndal, thē
 wyl I aske him whither he beyng a prest
 desired none other thyng but onely god,
 whan synce that he sayde he had ones
 that beliefe, he hath being a prest brokē
 hys promise made ones to God and gon
 offer then ones a woꝛng.

And yf maister Wasker be maister
 George Joye, then woulde I aske hym,
 whyther that after that belefe ones had,
 he desyred nothyng but God, when he be-
 ing a prest he brake his promise to god,
 Z. i. and

And wedded a wyddow, & by suche wedding neuer made her wife, but made her a priettes harlotte.

If maister Wasker be neither of these twaine, yet syty what so euer he be, he is a disciple of Luther and frere Husayn both (as contrarious as they be both ech of them to other) I thall aske hym than, why her both his maisters being bothe professed freres, and hauinge bothe vowed perpetual chastity to God, dio after that faith ones had, neuer after despyze any other thing but onely God, not than when they brake both their solempne vowes made vnto God, and ran oute of religion and wedded, the one a single woman, the tother a nonne, and made thent freres harlottes both: vpd not then frere Luther and frere Husayn both contrari to maister Waskers wordes, despyze another, and ech of them go secke by nyght to loue another, before whom he woulde lay hys griefer. What answer thal maister Wasker make. W. Wozze to thys: he must either confesse against his own exposition, that after that belief had ones, hys owne maisters the archeretikes the selfe, thyrsted in the desire of some other thing besyde God, or els muste he fall to blasphemie and cal a freres harlot God, or laye that for Gods sake they wedded, and then for his sake they wedded against his wyl, or els affirme finallye that the maisters of his faith had neuer the faith yet, not þ self same faith that they teach. And why should any man the be so mad to gyue eare to such heretikes, & belieue theyr faythles tales?

The .v. Chapter.

Nowe handling his exposition and his doctrine of faith, nor onely thus falsely but also thus falslyly to, as ye do now perceiue: yet as though he had wonderfull wyselye declared some high heauely miseries that neuer mā had herd of before in the fourth lease he bofeth his great cunning in comparison of myne and sayth.

Had maister Wozze haue vnderstanden this thort sentence, who so beleue in me hath lye everlastyng, and knowen what Paul with the other Apostles preached, especiallye Paul being a yere and an halfe amonge the Corinthies, determining not neither presumpnyng, not to haue knowen any other thing to be preached them (as himselfe saithe) then Iesus Christ, and that he was crucified: hadde W. Wozze vnderstanden thys poynte, he

shoulde neuer thus haue blasphemed Christ and his sufficient scriptures, neither haue so belyed his euangelistes and holy apostles, as to sai they wrote not al thinges necessari for our saluacion, but left out thinges of necessity to be belieued, making Gods holy testament insufficient and imperfitt, spyt reuelcd vnto our fathers, wryten este sones by Moyses, & then by hys prophetes, and at the laste wrytten both by hys holyc euangelistes and apostles to. But turne we to John againe, & let Wozze mocke stil & lye to.

Had maister Wasker vnderstande the selfe same thort sentence of Christe that he speaketh of, and had maister Wasker wel vnderstanden also the tother thort sentence of saint Paule that he now toucheth, and after those two termes wel vnderstanden, had looked bypon hys owne booke againe: he woulde rather haue eaten hys own boke but if he be shameles, then euer haue let any man see hys falsse folwe for shame.

For first as for the first text touchyng the bread & the belief, his falsse and falsly handling ye perceiue moze then playne, in that he saith it is nothing but sayth, where Christ saith it is hymselfe.

Now the place y he toucheth of saynte Paule in hys lyste pistle to the Corinthies, I maruaile me muche to see the madnes of thys Wasker, that byngeth it forth for his purpose here. For as you see, he meaneth to make men wene, that by that place it were proued against my confutation, that the apostles lefte no necessary thyng vnwrytten.

Now of any other Apostle ye see well he byngeth not one worde for that purpose of hys, nor of saint Paule neyther, but this one place, whych place sythe he bygeth forth for þ prouef of their heresy, y there is nothing necessarye to be belieued, but if it may be proued by plaine and euident scripture: it appereth plain that maister Wasker there mylde taketh saynte Paule, and wenech that he preached nothing to them of Christ but onely hys passion. For els he myghte notwithstanding the wordes of y place, preache to the diuers things of Christ by mouth, and leaue it wryth them by tradicion, wrythoute wrytyng to, whyche neither hymselfe nor none of his felowes neuer wrote any tyme after. And of trouthe so he do, as I haue proued at length in my worke of Tyndals confutation. Of which the thinges one is among dyuers other, the putting of the water wryth the wyne in the

Of puttyng
wyne in the
chalice.

In the chalice, which thing Chyriste dyd at his maundy when he did institute the blessed sacrament, and after he taughte the order therof to saint Paule hymself by hys owne holy mouth, & saint Paule so taught it agayne to the Cozinthies by mouth, and left it them first by tradicio without any wyptyng at al. And when he wrote vnto them afterward therof, he wrote it rather (as it wel appereth) vpon a certayne occasion to put them in remembrance of their dutye in doinge deuenerence to it, because it is the very blessed body of God, then in that place to teache them the maner and the forme of consecratinge h sacrament. For he had taughte the y much more fully before by mouth, than he doth there by that wyptyng. For as ye wote wel though he tel them there what it is when they drinke it, that is to wyte the bloude of our Lozde: yet he telleth them not there wherof they shal consecrate it. For he neither nameth wyne nor water. And yet sayth in the end that at his comyng to them agayne, he wyl set an order in al other thigs. And where wyl maister Wasker shewe me all those things wyrtten, & proue it to be al those?

But here you see how madly maister Wasker vnderstandeth that place of saint Paule: when he taketh it in that wise, y he would therby proue vs that we were bounde to beleue, no more but y Chyriste dyed for vs.

And of trowth you se that speaking of faith before, this is his very conclusion. In whych when I red it and confuted it here now before: yet marked I not therein so muche as I do now. For though he saide there. **¶** If we ones eate hym and drinke him by faith, that is to say, if we beleue his fleshe and bodye to haue bene broken, and hys bloude shedde for our synnes, then are our soules satisfi-ed & we be iustified: **¶** I marked not as I say that he ment so madly as al me may now see he meaneth, that is to wit, that men be bounden to beleue nothing els, but that Chyrist was crucified & dyed for our synnes. Maister Wasker maketh vs a petye short crede nowe.

I very hope
ofe.

But that he thus meaneth in deede, he now declareth playnely, when he wold proue againt me that no necessary thing was left vnyrtten, by those wordes of saynt Paule by whych he wyrtteth to the Cozinthies, that he preached nothing among them but Iesus Chyrist, and that he was crucified.

1 Corin. 2.

And as maister Wasker mylde vnder,

standeth those wordes of saint Paule: so I perceiue that long before maister Wasker was bozne, there were some suche other fooles that myltoke those wordes after the same sonde fashyon then, & therfore affirmed that aduowtrye was no deadly sinne, as these folish folke affirm now, that it is no deadli sinne for a frere to wedde a nunne. And their argument was, that if aduowtry had bene deadlye synne, saynte Paule woulde haue preached that popyte vnto the Cozinthies. But he preached as hymselfe saythe in hys pistle nothing vnto them but Chyrist and hym crucified, and thereupon they concluded that aduowtrie was no deadlye synne.

But sainte Austine aunswereth those fooles and this soole to, that he preached not onely Chyristes crucifixio. For than had he left hys resurreccio vnypreached, and hys ascencion to, which both we be bound as wel to beleue as his crucifixion, and many other thinges mo besyde. And therfore as saynt Austine saithe, to preache Chyrist, is to preache both euerie thing that we must be bound to beleue, & also euerye thing that we must be bounden to do to come to Chyriste. And not as those fooles and this foole teacheth, that we be iustified if we beleue no more but onely that Chyrist was crucified and died for our synnes.

what it is to
prech Chyrist.

And when maister Wasker sayth that by affirming any necessarye popnt to be leste vnyrtten in the scripture, I make Goddes holi testament insufficient and vnperfyte, for all that it was firste reueled vnto our fathers, and este wyrtten by Proples, and then by hys prophetes, and at last wyrtten bothe by hys holy euangelystes, and Apostles to: to thys I saye that Goddes testament is not insufficient nor vnperfyte, though some necessarye thinges be left out of the wyrttinge. For I say that his testament is not the wyrttyng onely, but al the whole thing reueled by God vnto hys church, and resting and remaining therein, part in wyrttyng and part wythoute wyrttyng of spyll, as it was al together fyrst wythout wyrttyng geuen.

Gods testam
ment

And see nowe good readers the wylte of Maister Wasker in thys word of his. For yf I make the testament of God vnperfyte & insufficient, because I say that some necessarye popntes therof be not yet wyrtten: dothe not he good readers, saye and affirme therby, that it was al together vnperfyte and insufficient, al

Athe whyle that God taughte it hymselfe by hys owne reuelacion of spirite, and that our sauour taught it hym selfe by hys owne blessed mouthe, tyl Moyses and the prophetes and the Apostles wrote it wyth the penne.

And when so euer that mayster Pasker is able to proue, that al these thinges whych we be bounden to beleue moze then that Christ dyed for oure synnes, are so fully wytted by Christes Apostles, that they left none of them al vnwytted: wher he shal haue proued this, lette hym then come hardely and bid maister Pore moken on and lye on to. **B**ut now whyle he saith so, so farre oute of season: whyle my woꝝke of Tyndalles confutacion hath proued my part so plainly, that neither hym selfe noꝝ al the heretikes of them al, shal wel auoyde it whyle they lyue: now may maister Pore be bold to byd maister Pasker go mocke on and lye on to.

And this may I nowe say to maister Pasker the moze boldlye, sythe you see that he vnderstandeth not, oꝝ elles wyllynge mysconstrueth the place of the apostle that he byngeth forth hymselfe, and saynte Johns gospel to, and would make vs wene that it wer inough to saluacion, to beleue no moze but y Christe was crucified for oure synnes. **C**And then shuld we not nedde in dede to beleue that we should do penaunce for oure synnes our selfe, noꝝ to beleue the presence of Christ in the blessed sacrament neither. **E**whych poynthe they woulde haue nowe taken for indifferent, and many necessaꝝre poyntes mo. **W**herof mayster Pasker woulde take away the necessity, because saynte Paul (saith he) preached nothyng to the Corinthies but Christ, and hym to be crucified. **W**hiche argument of maister Pasker were not euen verpe **D**stronge, all though saynte Paul had at that tyme preached them nothyng elles, because he myght then haue begon wyth that, and preache them many mo things after, oꝝ sende it vnto them by wytyng.

Wat nowe woulde I sayne that maister Pasker hadde gone a litle farther in the same pytyle. **F**or euen wythin thre lynes after it foloweth, **¶** My preaching was not among you in persuaſible woꝝdes of mans wysdome. **¶**

These woꝝdes I laye not agaynst maister Pasker, for he keepeth hymselfe sure inough fro that poynthe, and is ware wel inough that he speke no persuaſible woꝝdes of mans wysdome. **¶** But than saith saynte Paul farther. **¶** But my prea-

ching was among you in shewing of spirite and of power, to thentent that your faith shoulde not be in the wysdome of men, but in the power of God. **¶**

Here maye maister Pasker see that saynte Paul because he taughte straunge doctrine, proued his doctrine not by subtil philosophical reasoninge, noꝝ by rethorike & goodly fleshy eloquence, but by myracle and the myghty hand of God.

Powe if maister Pasker therfore wil be belieued, reason is that he do as saynte Paul dydde, sythe he teacheth as harde thinges and as straunge to christen men, and as farre agaynst the christe faith as saynte Paul and the other Apostles taughte eyther Jewes oꝝ Paynims, thinges hard and straunge and farre fro the fashion of their false persuaſion. **¶**

For settinge asyde all the whole heape of his other heresies, this one that he setteth forth in this prestler booke of hys, agaynst our sauour hymselfe in the blessed sacrament, is as straunge and as incredible in al good christen eares, and euer hath bene synce Christes daies, as euer was the preaching of Christes Godhed among the Gentyles oꝝ the Jewes eyther. **¶** And therfore if he wyl looke to be belieued as saynte Paul was: reason is y he doe miracles as saynte Paul dyd. **¶**

If he say that he nedeth not, for he proueth hys doctrine by scripture: thereto first we say and saye true, that in hys so sayeng he lyeth. **¶** And besyde that we say, that though he her proued his doctrine by scripture in dede: yet sythe it seemeth to the whole christen nations, that y scriptures proueth not his parte but the contrary, and so haue thought so long, therfore as our sauour hymselfe and his apostles after him, which by the scripture proued their part very truly to the Jewes, dyd yet for al that proued the trueth of their such exposition by myacles: so muste maister Pasker proue hys expositions by myacles to be true. **¶** For els sythe our sauour though he woulde not woꝝke myacles at euery mans bidding sayde yet of the Jewes, that if hym selfe hadde not done amonge them such woꝝkes as no man els had done, theyr infidelite shoulde not haue bene imputed vnto them: we may well be holde to saye to maister Pasker, that except he woꝝke miracles to, he can of reason blame no man, that in the exposition of holy scripture, beluech better al the old holpe doctors and saintes, and all the whole catholicke church then hym.

And

And therfore whyle master Wasker would seme to play saint Paule, and be an apostle here, to teache Englysh men a new faith as saynt Paule did the Corinthyans, & then teachynge thynges as Strange and as vncredible to Chyrsen men, as hys were to the Payntins, and can not do myzacles for hys doctryne, as saynt Paule dydde for hys, but hath agaynst hym for our part suche a multitude of myzacles, that for the prooue of any one thyng there were neuer shewed so many, and when master Wasker in dede of myzacles proueth hys expolitions of scripture so falsly hymselfe and so false, that to suche as marke hym wel he maye surely seme to meane nothyng els but to mocke: we may go forth in the matter, and lette master Wasker yet a gayne mocke on hys and hys on to.

The. v. Chapter.

At the thirde leafe thus he saith: And the cause of thys youre byndnesse is (I wyll not saye ower hardly to you) that the father hath not byzawen you into the knowlege of me, or els ye had receiued me. For all that the father geueth me, must come to me.

Master Waskers expolition of these woordes (I wyll not saye ower hardly to hym) is I proumple pou good readers be ryse bare, and lette of so thortyue, & handled so slenderlye, that hys owne friends coulde here scant thinke any other, then that leauer then he woulde laye hardely to the Jewes charge, the faulte of theyr owne infideltye, he had leuer laye it in the necke of the father of heauen; and there leaue it.

Those woordes and al the woordes of Christ, in whych is any hardnesse, hys expolition so smorhly walketh ouer the, that he gyueth no lighte vnto the vnderstanding of them, no moze than if he neuer touched them.

The byrdren can not beare that my wytyng is so long. But surelye it is no maystry for a man to be thorty, that can finde in his hart to do as master Wasker doth, leaue al hys hard places vndeclared.

For he no where spycheth, but vpon the places, in whych he falselye laboureth by hys colour of hys expolition of a spirytual all eatyng by saynt, to hyde and wythdrawe the verye lytterall trushe and the verye saynt in dede, by which our saint our teacher vs to belions, that the thing

whych in the blessed sacrament we spyrituallly must eate and bodylye bothe, is hys owne verye fleshe in dede.

The. vi. Chapter.

At the end of the fourth leafe, he expoundeth these woordes of Christ: And thys bycade that I shall gyue you, is myne owne fleshe, whych I shall gyue for the lyfe of the world. And for as muche as at those woordes speciallys begynneth betwene hym and me the way to part in twayne; and he to go the one, and I the tother, he byzawing it al to that poynnt as though Christ there beganne to shewe the none other thing of hys fleshe, but the geuyng it vpon the crosse, and that he nothyng in al those woordes ment to tell them of the geuyng of hys fleshe to eate, that he gyueth in the blessed sacrament, & I there expounding it that he there telleth them of both, but speciallye of the gyuyng of hys fleshe to be eaten, whych he gyueth in the blessed sacrament: therfore at those woordes good readers begynne to take spectall good heede to master Waskers spynners. For there he speciallye begynneth to play a mummings cast wyth hys false dice. And therfore conferre his expolition vpon the same woordes wyth mine, and then shall ye bydde him cast a gayne, for that cast goeth for nought.

The. vii. Chapter.

At the fyfth leafe thus he saith: No maner was it though these fleshy Jewes abhorred the bodylye eating of Christes fleshe, albeit our fleshy papists being of hys Jewes carnal opinio, yet abhor it not.

What thing moze false, moze foolish, or moze blasphemous coulde anye byrd beast say than this? For the Jewes had an opinio that he would haue them eat hys fleshe in the very forme of fleshe, and (as saynt Austine sayth) they thoughte they should eate it deade cut oute in gobbettes as theyes fleshe is in the hamels. And nowe is not master Wasker alshamed in rayle vpon al good Chyrsen people vnder the name of papistes, and saye that they be al of the Jewes carnal opinio. Doth any man that receyueth the blessed sacrament, thinke (as the Jewes thought) that the fleshe of Christe that he receyueth, is in forme of fleshe, cutte oute in gobbettes as theyes fleshe is in the hamels, and not in forme of breade?

Af maister Masket were now bare faced him selfe, he were wonderful shamelesse if he coulde endure to looke any man in the face for shame.

Now as this was good readers wylt ten (as you se) most falsly that he saythe we be of the Jewes opinton: so where he sayth that we abhoze not to eate Chyristes fleshe in tye sacrament, that is yet wylt ten ye see wel as foolishly.

For the wyle goodnes of God bathe as the old hoip doctours declare, gyuen vs his fleshe not in forme of fleshe, but in forme of bread, because we shoulde not abhoze it. And therefore what horrible sight seeth this foole in the blessed sacrament, for which he shoulde abhoze to receiue it?

But wher was ther euer a more blasphemous beasty worde spoken, the thys frantike soule speaketh here: y mocketh & raileth vpon al good Chyristen people in this. xv. C. yere, because they do not abhoze to receiue y blessed body of Chyrist in such wise giuen vs by Chyrist, that no creature ca auhoze it, but eicher dyuels or diuels selowes her errikes.

The viii. chapiter.

Heu sayth maister Masket far in the same place.

Neither cease they dayly to crucify and offer by Chyriste a gaine, which was ones for euer and all offered by as Paul testifieth. Heb. 9.

Lo what iend boldnes it geueth, whā a man may walke about in a visour vnknown? Masket careth not what he saythe whyle his visour of dillymulacion is on, that me know him not. For who sayth that Chyrist is dayly new crucified: Trough it is that the church sayth, that Chyrist is at the autler euery day offered, hys owne blessed body in the sacrament. This of trouthe the church sayth & that Chyrist is our daili sacrifice.

But no man sayth that he is dayly crucified of new, and dayly put to new payn. But as he was ones crucified & kyled and offered on the crosse, so is that one death oblacion and sacrifice dayly represented, by the self same body that one ly quicke sacrifice and oblacion y God hath left vnto his new chyristen church, in stede of al the manyfolde sacrifices, & oblacions of his old sinagoge the Jewes. And that ye may know that I sayne pou not fantasies: sainte Chyristostome declareth it very plainly, whose woordes are these. What is that tht that we do? Do

not we offer dayly: yes forsoth. But we do it in remembraunce of his death. And *Christ. hom. 17* this host is one host & not many. How *is epist. ad heb.* it one host and not many? For because y host was ones offered, & was offered into the holiest tabernacle, and this sacrifice is a cappy or example of that. We offer alwai the self same. For we offer not now one lambe, & to morow a nother, but still the same. This sacrifice therefore is one. For els because it is offered in many places at ones, are ther many Chyristes: nat vberly. For it is but one Chyriste cuerpe where, being both here whole, and there whole one bodye. For in lyke maner as he that is offered euery where, is but one body and not manye bodies: so it is also but one sacrifice. And he is our bpsshop that offered the host that clenseth vs. We offer now also the same host whych was then offered, & ran not be consumed. And thys that we do, is done in remembraunce of that that was done. For (he saythe) do ye this in remembraunce of me. It is none other sacrifice, as it is none other bishop but alway we do the same, or rather we make a remembrance of y same sacrifice. †

What woordes can there be clerer, to pzone maister Masket a very sond blasphemous mocker then these: by whiche this holy doctour saint Chyristostome, against maister Masket mocking here the masse, declareth his falle folye clerelpe. And not onely sheweth that it is a sacrifice & an oblacion: but also sheweth that it is the daily representation of the same offering & sacrificing, by whiche he was sacrificed & offered by on the crosse. And yet to stop maister Masket's mouth in y whole matter: he sheweth that this oblacion, this blessed sacrifice the sacrament of the autler, is al one oblacion, all one host, though it be offered at ones in neuer so mani places. And he sheweth also that it is the very selfe same body y was offered on the crosse. And that in thys sacrifice of offering by the selfe same bodye in the masse, we solow then sample, as a copy is wrytten after a booke, and do represent the self same sacrifice, by whiche Chyrist the very selfe same body was sacrificed on the crosse.

How canne maister Masket be more plainly confuted & confounded, the sainte Chyristostome here cofoundeth him, vpon the occasion of this folish blasphemous saying of his: w which he raileth agaynst the church, & sayth that it ccaceth not dailly to crucify Chyrist, as though y church at this day did put Chyrist to new paine, because

Christ is dayly offered.

¶ because hys deathe is represented in the masse, and of hys goodnes his very blessed body offered by daylye a sweete sacrifice for our synnes.

Gracian also recytereth in the decrees for our purpose in euery point, as effectual woordes of saynt Ambrose *de consecr. distinctione. 2. cap. In Christo semel.*

Saynt Austine also in the. xvi. booke *de ciuitate dei*, saith of the holy masse in this wyse: ¶ That sacrifice is succeeded into y place of al those sacrifices of h old lawe, whych sacrifices were offered for a shadowe of the thyng to come. And for that cause also we know that voice in the. 39. psalme, the prophesy of our medyatoure Christ, wher he saith: Sacrifice and oblation thou wouldest not haue, but the bodye thou haste perfited me. For in the freede of all those sacrifices & oblations, hys body is offered and ministred vnto them that wpll be partakers of it. ¶

¶ What speake I of saynt Chrysostome and saynt Austine: & al the old holy doctours and sayntes of Christes church, wpythout any excepcion, were euer more clere in this point, that mayster Masket here now denyeth & thus iesteth on, that the blessed sacramēt in the masse, is a sacrifice and an oblation.

And thys can not master Masket himselfe deny. For hys owne sylke mayster Martyn Luther, the late welspyrng of al thys flode of heresies, in his pestilent booke of habilonica, putting forth thys heresie y mayster Masket toucheth here that the blessed sacramēt in the masse is no sacrifice, noz none oblatiō, obiecteth

¶ against himselfe and sayth thus:

¶ Howe must we take awaye another occasion of ruine, that is, that the masse is euery where beliened to be a sacryfice that is offered vnto God. And for that opinion, semen to sowne the canon of the masse, wher it is sayd: these giftes, these holy sacrifices, thys oblation & offering. And therfore is Christ called the host or sacrifice of the aulter. The cometh there also on this part h sayengs or sētences of h holy fathers & then so many examples.

Against al these thinges because they be very fastly receiued, we must very cowardly obiect the woordes and ensample of Christ at his maundy. ¶

And afterwarde he saythe agayne. ¶ What shal we say then to the canon of the masse, & to the sayings of the old holy doctours and saintes: I saye that if wee haue nothing els to say: let vs yet rather denye the all, then graunt that the masse

shuld be any good woꝝk or sacrifice, least we shuld deny the woꝝd of Christ, & cast downe faith & masse and all. ¶

Thus you see good readers y Luther hymselfe confelleth, that in thys heresye agaynst the sacrifice and oblation of the masse, which maister Masket with two other heresies to, byngeth here for: the now, the old holy doctours and sayntes are agaynst hym. And the wer we wyle, if we wold wene y Marti Luther & maister Masket euyl christe heretiks, vnder stand Christes woꝝds better, the euer did al the holy doctours of Christes church before. And thus you see good readers what a compedious wzyter maister Masket is, that hath in lesse the theze lines, compacted by together such thze abomynable blasphemous heresies, as the dyuell hymselfe neuer denysd wurse.

In the. vi. the. vii. the. viii. the. ix. the. x. leafe, he hathe certayne argumentes agaynst al men in general, that erpounde those woꝝdes of Christ in the sixt chapyter of John, to be spokē and ment of the very eating of hys blessed body in the sacrament, and not oncly of a spiritual eating by beliefe of hys deathe. And some solacions hath he ther suche as they be, agaynst myne argument in speciall made vnto Frith. Al whych things I wyl sozt into theyz places a part from his exposition, so that ye mai see some of the faults of hys expolecion by them selfe, & his argumentes answered by them selfe, & hys solucions auoyded by the selfe, & the notable notes that he maketh of my notable repugnances last of al layed open to you by themselfe, because I wyl laye all chyng in order playne before your eyes, so that when ye see the thynges in suche wyse before you withonte interlacing, ruffle, & confusion: ye shal the moze easily iudge whither maister Masket in hys mūmery be an honest man, or els a false haterder and play wpyth false dyce.

The. ix. Chapter.

¶ In the. xi. leafe, after that in the tother ten before he had spoken many tymes of faith alone, and that the onely belef of far fewer thinges then we be boundē in dede to beliene, when it wer ones had, shuld both satisfy the soule & also make vs safe for euer: it appereth in that leafe y either his owne mynde began to myllegue hym, or els some other wily brother gaue him warning, that this manner wzytinge of faith alone would make al the woꝝd to

August. lib. 16.
de ciuitate dei.

Luther the
welspyrng of
heresies.

Martinus Lu
ther in capit.
babi.

*Faythe alone
pleasid ydrie
bathpikes.*

Awonder on hym. For Luther hym selfe wyrtpryng fyyste on the same fashyon, that faythe alone was sufficient for saluacion, though it pleased idle vncharytes verpe well, that were glad to be by bare faythe vntycharged of all good woordes: it was yet so soze abhoyred amonge all honest men, that bothe hymselfe and all hys secte, were fayne to seeke some plasterers of false gloses, to heale the soule marimole of theyr scabbed thynnes, that they had gotten by that text of theyr false faythe alone.

And then they sayde that they mente that maner faythe, that had alway both hope and charity wyth it. But the could not that glose serue them. For that maner faythe taught euer the common catholyke churche whyche they reproued. And also that glose marred theyr terte, and was cleane contrarpe to all theyr tale. For all the terte of theyr preaching hadde bene of faythe alone, and theyr glose was of faythe not alone, but accompanied with two good felowes perdye, the one called hope and the tother charitye.

Cow therefoze either vpon this feare of hys owne minde, or vpon thys aduertisement of some oher manne: mayster Masker to mende hys expolicion wyth, and to make all the matter safe, hath at the last in the end of the .xi. lease, plastered hys marmol of hys onelye faythe on thys fashyon.

Wy loue we abide in God, & he in vs: loue foloweth faith in the order of our vnderstanding, & not in order of succession of tyme, yf thou lookest vpon the selfe gyftes and not of theyr frutes. So that princypallye by faythe whereof we cleaue to Goddes goodnesse and mercy, we abyde in God and God in vs, as declare hys woordes folowing, saying. As the luyngge father sent me, so lye I by my father. And euē so he that eateth me, shall lye because of me, or for my sake. My father sent me, whose wyl in al thynges I obey, for I am hys sonne. And euē so verlye must they that eat me, that is, belieue in me, forme and fashyon theym after my ensample moztifypeng theyr flesh and chaungyng theyr liuing, or els they eate me in hayne and dissemble theyr beliefe. For I am not comen to redeme the worlde onelye, but also to chaunge theyr lyfe. They therefore that belieue in me, shall transforme theyr lyfe after myne ensample and doctryne, and not after any mans tradicion.

Hys plaster good readers hath som good ingredience. But it is bothe to narrowe by a great deale to couer his scald thyn, & hath also some deade potparye drugges putte in it that can do no good, and iome thyng also repugnaunt to hys remedye.

But let vs now consider hys woordes. **F**irst wher he saith, that by loue we abyde in God & God in vs: He saith truth, for so sayth the scripture, but that is to be vnderstande, as long as we loue hym, and dwel so styl in him. But when we bryake hys commaundementes, and thereby declare that we loue hym not as the scripture also sayth, agaynst which scripture mayster Tyndall saith that he that hath ones a feeling faith, can neuer fal ther from, and agaynst the same scripture mayster Masker saythe that faythe ones had, suffiseth for saluacion.

And mayster Masker maketh yet hys matter much worse the William Tyndall. For Tyndall dydde yet at the least wyse make some bumlyng aboute a colour for the matter, with a long processe of historycall faith and feelinge faythe. Whose false wylpe solye therein, I haue so confuted in my cōsutation, & though he wyte agayne therein, as longe as euer he lyueth he shall neuer shake of the shame.

But mayster Masker hadleth y matter both moze wply then Tyndall dothe, and yet much moze fooly wply to. For seeyng that hys saying can not be defended: he ruffleth vp all the matter thortelye in a fewe woordes, both for sparing of labour, and also because he woulde not haue hys woordes well vnderstanden, but that his woordes myght stande for a shorte terte, whych he woulde leaue for euerpe other good brother, to make some good glose therto to mayntayne it with.

For in hys next woordes folowynge, where he sayth: Loue foloweth faith in the order of our vnderstanding, & not in the order of succession of time, if thou lookest vpon the selfe gyftes, and not vpon theyr frutes: In these fewe darke woordes he woulde both shewe his clerkynesse befoze vnlearned men, and leaue them also vndeclared, because he would haue them wene that his high learninge passeth theyr low capacities.

But yet in these woordes he ingletth with vs, and may with his wplynes begyle them that wil take none heede. But who so loke wel to his handes shall perceiue wher his gaites go wel inough.

For

In a goodly
faith there is
both hope and
charity.

A For true it is that when so ever God
infoundeth eyther thabpt of fayth, or the
ful perfit quicke lively fayth that is cal-
led *filles forma*; he infoundeth in lykewise
hope and charity both. But this is not
the faith alone. For faith is neuer suche
faith, but while he hath his two felowes
with him. But faith may begyn and tar-
rye to, before hys twoo felowes come to
him. As a man maye belieue well longe
ere he wil do well. And faith maye tarre
also, when both hys felowes be gone fro
him, as he that hath had al thres, may by
deadly sinne fal from the tother twaine,

B and haue faith alone remain. And faith
may come and continue still, and neither
of bothe his felowes neuer come at hym
at al. As where a man belieueth true lye
eueri article of the faith, and yet hath ne-
uer the wyll to woork he well, nor neuer
wyll be baptised, but after dyeth in dys-
paire. And in al these cases is it sayth a-
lone. And because it neyther woorketh
wel, nor hath wil to woork he well, neither
in act nor in habit: therefore is it called
fides in formis, and a dead faith. Not deade
in the nature of faith or beliefe, but dead
as to the attaining of euerlastinge lyfe.

A dead faith.

C Now wold maister Wasker iugle and
make vs belisue, that he meaneth y first
maner of faith, that is quicke and lyue-
ly, by the reason that it hathe good hope
and charity therwith.

But I can not suffer you good Chri-
readers to be so begyled, by such a fonde
falle iugler. For if ye take heede vnto
him, ye shall sone perceiue that he is euē
but a very bungler.

For whē that he first telleth vs what
beliefe is sufficient, and faith that yf we
ones eate and drinke Chryste by fayth, &
then expoundeth the whole summe of al
that fayth saien: **That is to say:** yf
we beleue his fleshe and his body to haue
bene broken, and his bloude shed for our
sinnes, then are our soules satisfied, and
we be iustified, and now addeth ther
vnto, y loue foloweth faith in y order of
our vnderstanding, and not in the order
of succession of time, by whiche he mea-
neth that eueri man hath charitye euer
more as sone as he hathe faith: ye maye
clearly se that he saith that a man hath
charitye euer as sone as he hath y faith.
So y by hym who so euer belieueth that
chryst died for vs: he hath both faith hope
& charity, though he beleue nothing els.

But nowe is this a verye falle diuelish
doctrine. For this is no full faith. For
a man maye belieue this, and yet leaue

many a thing vnbeliened, whiche we be
bunden to belieue beside. And therefore
you may wel see, that though the theolo-
gical vertue of ful and perfit faith, haue
alway charity together infounded with
it: yet maister Waskers faith that is nei-
ther perfit nor full, may be not in the be-
ginning onely, but also euer after with-
out any charity at al.

Also wher he saith that y faith that he
describeth ones had, is sufficient, & spea-
keth of no perseuerance: a man may wel
see that his saying is insufficient. For
both the faith standing, a man may wel
fal fro charity. And then though he had
ones charitye as soone as that faith (if y
bare faith without more were possible
to haue charity with it) yet might it lack
charity after. And also that faith might
it self fal quyte awaye to. For he y ones
belieueth eueri article of the faith, and
then can fal from any, as maister Wask-
ker is fallen from many: maye lyttle and
litle fall from thepnt eueri ychone. For I
dare wel say that maister Wasker belie-
ueth no poynthe that hee belieueth moſte
surely, any thing more surely now, then
he hath belieued ere this, dyuers of those
pointes whiche he nowe belieueth least,
if he belieue as he wyrteth.

And thus good readers you see, that
wher as his marmole is more the an hād
full byode: this plaffer of his passeth not
the byedth of a peny. For I dare saye the
diuel belieueth at this daye as muche as
maister Wasker saith that is sufficient,
that is to wpt that Chryste died for our
sinne, and yet hath he no charity. For no
more hathe no man that will belieue no
more but that, or though he doe belieue
more then that, wil yet think that he be-
lieueth al the remanant but of his cour-
tely, and not one whit more of dewty.

The .x. chapter.

Nowe where he saith farther:
So that pyncipallye by
faith wherbi we cleue to gods
goodnes & mercy, we abide in
God and God in vs, as declare his wo-
des folowing, saying. As the liuinge fa-
ther sent me, so liue I by my father. And
euen so he that eateth me, shall lyue be-
cause of me or for my sake.

This is a verye falle noughty decla-
racion of Chrystes woordes. For where
as the holye doctours doe declare those
woordes as I before haue shewed you,
that like as our sauour hadde hys eter-
nall lyfe of hys father before any begin-
ning of time, in that his father eternall
before

Before all tyme, begat hym and his flesh not of hys owne nature, but by the coniunction that it had wth the Godhead, had nowe the same life & so lyued for the father, so should he that eateth that flesh according to Chykses insitucion, with dew circūstances of faith & good hope, and charity wel w^{ll}ing to woꝝke, at tayne euerlasting lyfe also, by reason of hys coniunction & incoꝝporacion wth hys euerlasting flesh, so I say allwape, if the eater eats it wth al dew circūstances requisite, so that lyke as they receiue not his holy flesh dead as the Jewes had went, but quicke wth holy spiryts toynded therto, so theyꝝ soules may toyne wth hys spiryte as theyꝝ fleshe toyne wth hys: wher as the holy doctours I say do expound thise woꝝds thus, now cometh maister Malker and saith, that in these woꝝds Chyxx teacheth vs that we abide in him and he in vs, not principally by charity, but principally by sayth.

Now good reader what one woꝝde of those woꝝdes of Chyxx, any thing soundeth to the maintenance of maister Malker's exposition, that God is in vs, & we in him, principally by faith: The scrip^{ture} saith, god is charity, & he ꝑ dwelleth in charity dwelleth in god, & god in him.

John. 4.

Now if maister Malker woulde haue sayd, that by sayth a man might eat the flesh of Chyxx, & by sayth myght dwell in God: if maister Malker were a good catholic mā, I would for so farre finde no fault in hys exposicio. For it might haue a meanyng good inough, besyde the literal sence of Chykses woꝝds. But now when he contendeth that thys is the literal sence, & ther wth wold shake of the veri eating that our sauour ment in the blessed sacramēt, & beare vs in hand that oure sauoure ment not so, but ment an onely eating of hys flesh by a bare beliefe of hys death, and not the very bodily eating at al, and that in those woꝝdes he ment that though we dwell in God by loue, yet not principally by loue, but principally by sayth, as to whych vertue the vertue of charity were but a follower & a perpetual hand mayde, wher there is in those woꝝdes of Chyxx not one syllable sounding toward it: what good chrysten man can abide it: namely whyle ꝑ scripture by playne woꝝdes condemneth it, and saith: *fides, spes, caritas, tria hec, maior horū caritas.* Faith, hope & charity, these thre, but the principal of these is charity.

¶ The .vi. Chapter.

Now wher he goeth good reader further forth yet v^{po} these woꝝdes, and sayth.

My father sent me, whose w^{ll} in al thynges I obeye, for I am hys sonne. And euen so verelye must they that eat me, that is beleue in me, forme & fashion them after my ensample, moztifyenge theyꝝ fleshe and chaungyng their liuing or els they eat me in vayne and dyssemblye theyꝝ beliefe.

Though these woꝝdes here seme very good: yet whyle they be al w^{rtten} vnto thys one entent, that thys gave floꝝyng shuld so glytter in our epen, ꝑ we might ther by be blinded, and not beware of the perillous pitte into whych he goth about to cast vs, that is to make vs wene that our sauour in saying that we shuld eat hys flesh, ment no very eating thereof in the blessed sacrament, but onely a spyr^{it}ual eating by belieuing that he died for our synnes, as here he declarcth againe. they that eat me that is beleue in me. &c. whyle al draweth I say to that ende, hys tale is nought al together.

And yet it is a woꝝld also to se, ꝑ blindness that the diuel hath dꝛuē into him, by which he can not be suffred to se, that by these seife same woꝝdes with whyche he would auance hys purpose, he verely playnely desroyeth it.

For hys purpose is ye wote well, to make vs wene: that faith were not onely the principal, but also that sayth hath euer loue waiting v^{po} her, and folowyngher as her vnseparable seruaunt, as heat euer foloweth the fyre. And now you see that he sayth here, that who so doe not forme and fashion them after Chykses ensample, doe eat hym in vayne. And then to eat hym he sayth, is but to beleue in hym. And so he sayth wythoute good lyuing, that is to wytte wythoute charity, the beliefe is but in vaine. Now to belieue in vayne, is ye wote wel to beleue, and yet haue hys beliefe fructlesse for lacke of that loue, that is the theologicall vertue called charity.

And thus you see good readers howe well and circumspectly maister Malker looketh to hys matter, that when he hath tolde vs that sayth neuer lacketh charity: forgetting himselfe, forthwith telleth vs hymselfe wthin ten lynes after, that sayth may lacke chary^{ty}, and therefore be but in vayne.

Nowe wher he sayth, or els they dissemble theyꝝ beliefe, I wyl not dyssemble wth hym, but tell hym verely playnly, that

What it is to dissemble.

That as great a dissembler as he is, he wo-
 terly not as it seemeth what thys woꝝde
 dissembling meaneth, oꝝ els wot I nere
 what he meaneth therby. For a mā dys-
 sembleth the thing that he hath, and wil
 not be a knowen thereof, as a man dissem-
 bleth hys hatred, when he hateth one, &
 faineth himselfe his friend to couer hys
 hatred with. And so we say that a mā dis-
 sembleth a thyng, when he seeth it & wyl
 not se it, but maketh as though he sawe
 it not. But no man dissembleth y thyng
 that he seeth not in deede, noꝝ the thyng
 that he hath not in deede, but maketh as
 though he saw it oꝝ hadde it. For he say-
 neth oꝝ lieth, & not dissembleth. As in the
 latyn tong (wherof thys englyshe woꝝde
 cometh) *ille simulat non dissimulat*. And there-
 fore if mayster Masket here by
 these woꝝds, for els thei dissemble they
 beliefe, & any other thing then they sayne
 a beliefe, making as though they belie-
 ued and do not; let hym not dissemble to
 me, but tel me what other thing he mea-
 neth. And if he meane by those woꝝdes
 none other thing than that: then wyl I
 not dissemble with him, but tel hym the
 playne truth that he may peradventure
 meane to saye inoughe, but he speaketh
 but like a sole. For bi that woꝝd he saith
 the clere contrarpe, y is to wyl that they
 make as though they believed not, but
 yet they do.

The. xii. chapter.

At now at last he concludeth all
 together thus.

For I am not come to re-
 deme the woꝝld oneli, but also to chaunge
 their lyfe. They therfore that belieue in
 me, shal transfoyme their life after mine
 ensample and doctryne, and not after
 any mans tradicions.

I wyl not here holde a long dysp-
 cion wylt mayster Masket vpon mans tradi-
 cions, by whych woꝝd he would haue al
 the lawes made by men vtterlye sette at
 naught, & would haue man bounde, but
 eyther by the playne woꝝd of scrypture,
 oꝝ els by his owne expresse agreement &
 consent. For Luther sayth that neyther
 man noꝝ angel can make the bonde of a
 ny one fillable vpon anye chryssen man,
 wythoute hys owne expresse consent, so
 that no lawe can be made by that wyse
 reason, by the pꝛince & the people, to hāg
 vpon eyther these oꝝ murderer, oꝝ to burne
 vpon an heretike, but if the theues, murde-
 rers, & heretikes wyl consent & agre ther
 to them selfe. For no lawe made this day
 can bynde hym that shal be boꝝn to mo-

How falsely.

row, wyl he come to good age & agre ther
 to byt hymselfe, as our souerayn Loꝝd
 the kinges grace most pꝛudentlye layed
 agaynst Luther.

But I let thys folp of master Masket
 passe, & thys also that the tradicions, whi-
 che these heretikes be wurst cōtent with
 al, be the tradicions of thapostles, why-
 che they deliuered to y church, as Chyist
 not by wytyng but by tradicion, deliue-
 red the thyngs to the. For whych saynte
 Paule sayth: *Ego enim accepi a domino quod
 tradidi vobis*, For I haue receiued y thyng
 of our Loꝝd by tradicion wythout wy-
 tyng, the whyche I haue also deliuered
 vnto you. As though he would say, as I
 haue receiued it by tradicion oꝝ deliuered
 of our Loꝝd, so wythout wytyng I haue
 deliuered it by tradicion to you.

I wyl let passe all these aduantages
 (whyche I myght as ye see take agaynst
 mayster Masket here) & I wyl wel allow
 thele woꝝdes of his for thys ones, so that
 hymselfe wyl stycke and stand by the strif-
 lye, & confesse that they that transfoyme
 not theyr lyfe after Chyistes ensample &
 doctrine, haue either their beliefe in vaine
 oꝝ els make as though they believed, and
 haue no beliefe at al.

Thys ones agreed betwene hym and
 me: I if he wyl rayle vpon the pꝛiestes &
 pꝛelates of the catholyke church for do-
 ing of the contrarpe, let hym name who
 they be and wherin they do it, and by my
 trouth in such euyl doing, they shal ne-
 uer be defen ded for me.

But thā of reason must master Mas-
 ker gyue me leaue agayne, to put him in
 remembraunce of the pꝛiestes & pꝛelates
 of their heretiks sectes, and I wil speake
 of none but by name. Frere Luther I
 wyl name hym the chiefe & pꝛincipal au-
 thour of theyr heresies. I wil name him
 frere Lambert, dan Ditho the cartusia,
 Zwinglius the pꝛiest, and the pꝛest Po-
 meran, and frere Huskyn the frere by-
 gittane. These bee to the verpe pꝛelates
 and byshoppes metropolitanes and po-
 tles of theyr sectes.

The pꝛelates
 of heresies,

Howe wyl I than aske mayster Mas-
 ker what ensample of Chyist, oꝝ what
 doctrine of Chyist he can shew, by why-
 che those holy pꝛelates of these new sec-
 tes euyl chryssen caritiffes y haue sow-
 ed al thys sedicion, haue broken theyr holy
 bowes, and pꝛomysse made vnto God,
 and runne oute of theyr orders, and to
 the shame of matrimony & holpe orders
 bothe, speake of the spirite, and sal to the
 fleshe: whyche whyle they haue al done,
 against

Agaynst the doctrine & ensample as well of Christ as of al holy doctours & saintes and of al good christen people sythe the death of Christ vnto this their own wyched tyme, and now teache it forth for a doctrine: reason it is þy mayster Wasker confesse, that al the prelates of hys sundrye sectes, either haue but a vaine faith, or els make as they had faith, and haue no faith at al. And then are they no más tradicions so euyl as are theyz own, being them selfe so euyl menne as they be. And why shoulde we then here mayster Wasker preache, epyther their saythe or tradicions either, whyple their saythe is epyther vayne sayth or els false and none at al, and their doctrine as diuelish doctrine as them selfe are diuelish men, and more diuelish I wene is scant the dyuel hym selfe.

Thus haue I good readers noted you certaine peeces of mayster Waskers exposition, by which as by a taste of a draughte or twayne, ye may see what poisoned dryncke is in the whole vessel. And now shall I come to hys argumentes, which he maketh in general agaynst all them that expounde this place of Christs woordes in the sixt chapiter of sainte John, to be spokē or ment of that eating by whych we eate Christs blessed body in the blessed sacrament.

¶ Here endeth the second booke.

The.iii. booke

¶ The first chapter.

Like the fyfth lease bypon hys exposition of these woordes, and the breade whych I shall giue for the life of the worlde, thus he argueth.

¶ And euen here syth Christ came to teache, to take away al dout, & to breake stryfe, he myght (hys woordes otherwyle declared then he hath declared and wyll hereafter expounde them) haue soluted theyz queston: sayeng (if he had so ment as moze expoundeth) that he wolde haue bene conuayed and conuerted, as our tugglers, sleightye can conuay him with a fewe woordes, into a syngyng loafe, or els, as the Thomistical papistes say, ben inuisible wyth al hys dymencioned bo-

dy vnder the forme of breade transubstantiated into it. And after a lyke Thomistical mysterye, the wyne transubstantiated to into his bloude, so þy they shuld eate his flesh and drynke his bloud after their owne carnal vnderstandinge, but yet in another fourme, to put away all grudge of stomake. As sich saynt John, if he hadde thus vnderstoode hys maysters mynde, and tooke vpon him to write hys maisters woordes, would leaue this sermō vnto the worlde to be red, he might now haue deliuered vs and them from this dout. But Christ woulde not so satisfye theyz queston, but answered, verily verily I say vnto you, except ye eat the flesh of the sonne of manne, and drynke his bloude, ye shal not haue that lyfe in poure selues. He that eateth my flesh and drynketh my bloude, hath life everlastyng, and I shall kepe hym by in the last day. For my flesh is very meate, and my bloude the very drynke. He saith not here that breade shal be transubstantiated or conuerted into his bodye, nor yet the wyne into hys bloude.

No good Christen readers thys manner in a foolish iesting and muche blasphemous railyng maner, agaynst the conuersion of the breade and wyne into the blessed body and bloud of Christe in the blessed sacrament, in conclusion as for a clere confutation of me & of saynt Thomas bothe, vpon whych holpe doctour and sainte, he foolishlye iesteth by name, he argueth as you see, yf Christe hadde intended to haue gyuen them hys flesh and his bloude in the sacramente, then myghte he haue declared it moze openly wyth mo woordes and moze plainlye. And then maister Wasker deuylisch Christ the woordes that he woulde haue had hym say if he had so ment. And therein the blasphemous beaste deuylseth that he would haue had our sauour say, that he would play as tugglers do, & slyly conuey himselfe into a syngyng loafe, & that our sauour so doth he saith is mine opinion. Wherein the man is shameles and shamefullpe belyeth me. For I saye as the catholyke saythe is, that he not conueyth but conuerteth the breade into his owne body, and chaungeth it therein to, & neither conuertieth, as hee speaketh, his body into the breade, for then wer the breade & his blessed body bothe together. I say, which false opinion is Luthers heresi, & that knoweth this mā wel inough & therfore sheweth hym selfe shameles in sayeng that oppnyon to me) nor also con-

Christ conuerteth breade into hys owne bodye.

Reduerteth not his blessed body into bread, for that were yet muche worse. For thā remaine: h there nothing els but breade of il, and that is ye wot wel maister Makers own herely for which he writeth against me, & therfore is he double shameles (as you se) to say any such thig of me.

But in conclusion the effecte of all hys sond argument is, thāt euen ther in that place to breake strife, and to soyl al their dout, our Lorde might and woulde haue done at the selfe communicacion, or els at the least wise theuangelist at the time of his wryting, might and woulde haue tolde them playnly that thei should eat it, not in forme of flesh, but in fourme of bread. But netther our sauour thā told them so, no; theuangelist hath told vs so in the reportyng of his wordes spoken to them: ergo it must nedes be that Chyrist ment not so.

This is maister Makers argument, which he liketh so spectallye, that afterward in another place, he harpeth vpon the same string agayne. But surelye yf the man be in scripture anye thing erected, then hath he a verpe pooze remembrance. And whither he bee scrpytured or not, he hath a very bare barain wytte whē he can wene y this argument were aught. For first (as for the scripture) cā he finde no mo places thē one, in whych our sauour wold not tel out plainly all at ones: Could Chyrist of the sacrament of Baptisme haue tolde no more to Nichodemus if he had wouled? Coude he to the Jewes that asked him a token, haue tolde thē no more of his death, sepulture, and resurreccion, but the sfgure of the prophet Jonas thre daies swallowed into the whales belly?

When his disciples asked hym of the restitution of the kingdome of Israell, & mynsetoke his kingdome for a woꝛldelye kynngdome: did he forthwith declare thāt al that euer he could haue tolde them? or al that euer he told them therof at any othertyme after: nay no; theuangelist in the reherfing neither.

Hath this man either neuer red or els forgotten, that al be it our sauour came to be knowen for Chyrist, & sometime declared him so hym selfe; yet at some othertymes he for bod his disciples to be a knowen therof. So that as for y scriptures (except he haue eyther lpytle red, or lpytle remembred of them) woulde haue made maister Maker to forbeare this folyshe argument for shame.

But now what wpt hath this mā thā

can argue thus, when he shuld (if he had wpt) wel perceiue his argument answerd, by the lyke made againste hym selfe vpon the very selfe same place.

For maister Maker saythe here that our Lorde ment nothynge els, but to tell them of the geuyng of his flesh to y death for the lyfe of the woꝛld, and to make thē belicue that. How aske I therfore maister Maker, whither Chyrist coude not haue tolde them by moze playne woꝛdes then he did there (if it had so ben his pleasure) that he should dye for the synne of y woꝛlde, and in what wyse also. If maister Maker answer me no: I am sure e uery wyse man wil tel him yes. For he spake there not halfe so playnclye of the geuyng of his body to be slayn, as he did of giuyng it to be eaten. For as for hys death, not so muche as ones named it, but onely sayth: And the breade that I thal giue you, is myne own flesh, which I thal giue for the lyfe of the woꝛld. In which woꝛds he not once nameth death. But of the eating, he speaketh so expꝛessly by and by, and so spake befoze, al of eating, and much moze afterward to, that he gaue them lpytle occasion to thyncke that he ment of his death any woꝛd ther at al, but of the eating onely.

And some great holpe doctours also, construe those whole woꝛdes. And the breade that I thal giue is my flesh, which I thal giue for the lyfe of the woꝛld, to be spoken onely of the geuyng of his blessed bodye in the sacrament, and neither the first part no; the second to be spoken of his death. But that in the firste parte Chyrist sheweth what he wouled geue thē to eate, that is to wpt his own flesh, and in the secōd part he shewed them why he wouled geue the woꝛld his fleshe to eate, and what commodity they shoulde haue by the eating of it, saying, that he wolde geue it men to eate for the lyfe that men should haue by the eating of it. And therfore he pursueth forth bothe vpon the eating thereof, and vpon the lyfe that they shal lacke that wil not eate it, and of the lyfe that they shal haue that wyl eate it. So that as I saye Chyriste speake and ment after the mynde of some holy cunning men, but of the eating onely, but by al good men of the eating specially, & without anye maner question of the eating most playnly, as of which he speaketh by name expꝛessly. And of his death (yf he there spake of it as dpuers holpe doctours thik he did) yet he spake it so conuertly, that he rather ment it thē said it, as the

John 2.

Math. 12.

Luke. 11.

Act. 13.

Math. 17.

As the thing wherof he nothing named, but onely the geuyng to eate. So that where as inayster Wasker argueth, that Christ nothing ment of geuyng of hys fleshe to be eaten in the sacrament, but onely of his fleshe to be crucified, because that if he had ment of hys fleshe to be eaten in the sacrament, he coude & would haue told them playnlye so: ye see nowe good readers very playne pꝛoued by the selfe same place, that sythe maister Wasker can not say nay, but that of his body to be geuen by death, Christ could haue spoken much moze playnely than he dyd in that place, as well as he coude haue spoken moze playnely of the geuyng of hys body to be eaten in the blessed sacrament. maister Waskers owne argument (yf it were aught as it is nought) vtterly desroyeth al his owne erposicio whole. And therfoze ye may se that the man is a wyle ma and wel ouer sene in arguing.

The.ii. Chapter.



M the. xi. leafe he hath an other argument, towarde whyche he maketh a blynde induccion byfoze. And because ye shal se that I wyl not go about to be wyle you: I wil reherse you his induccion first, and thā hys argumente after. These are hys woordes.

Whan the Jewes would not vnderstand thys spiritual sayeng of the eatyng of Christes fleshe and dꝛynckynge of hys bloude so ofte and so playnely declared: he gaue them a stronge tryppe, and made them moze blynde, for they so deserued it (such are the secret iudgements of God) adding vnto al hys sayinges thus. Who so eate my fleshe and dꝛyncke my bloude, abyde in me and I in hym. These woordes wer spoken vnto the unbeleuers into theyr farther obstinaciō, but vnto the faithful for theyr better instructiō. Now gather of thys the contrary, and say, who so eateth not my fleshe and dꝛynketh not my bloude, abyde in me noz I in hym, and soyne thys to that foze sayd sentence, except ye eate the fleshe of the sonne of man and dꝛink his blood, ye haue no lyfe in you. Let it neuer fall fro thy mynde Christē reader, that faith is the lyfe of right wife, and that Christe is thys liuing breade whom thou eatest, that is to say in whom thou beleuest.

Here is maister Wasker fall to iugling lo, and as a iugler layeth forth hys crincklets vpon the table, and biddeth mē looke on thys and looke on that, & blow

in hys hande, and then wyth certayne straunge woordes to make mē muse, whurleth his iuglinge stycke aboute hys fingers to make men loke vpon that, while he playeth a falle cast and cōmeteth with the tocher hand some thing slyly into his purse or sleue or some where out of sight, so fareth maister Wasker here, that maketh Christes holy woordes serue him for his iugling bores, and lafeth them forth vpon the boarde afoze vs, and byddeth vs lo looke on this text, and than loke lo vpon this, and when he hath shewed forth thus two or thzee textes and byd vs loke vpon them, he telleth vs not wherfoze, noz what we shal fynde in them. But because they be so playne agaynst him, he letteth them syncke awaye, and then to blere oure epen and call oure mynde fro the matter, by he taketh his iugling stick the commendacion of faith, and whurleth that about his fingers, and saythe. Let it neuer fall fro thy mynde Christē reader, that saythe is the lyfe of the ryghtuous, and that Christe is this liuing breade whom thou eatest, that is to saye in whom thou beleuest.

What are these woordes good Christē reader to the purpose. Al this wyl I praye you remember to. But I wyl praye you remember therewithal, wꝛet about this iugler goth, that woulde wyth byddynge vs looke by here vpon faith, iugle awye one greate poynte of faith from vs, and make vs take no heed of Christes woordes plainly spoken here of hys very eating of his holy fleshe. And therfoze lette vs remember saythe as he byddeth. But let vs remember wel therewith specially this peece therof, that thys iugler with bidding vs remember, would sayn haue vs soz gette.

But now after this induccion, forthe he commeth wyth hys wyle argumente in this wyle.

For if our papistes take eatyng and dꝛinking here bodily, as to eate the natural body of Christ vnder the forme of breade, and to dꝛinke his blood vnder the forme of wyne, then muste all ponge children that neuer came at Gods boarde departed, and all laye menne that neuer dꝛanke hys bloude be dampned.

Four sauiour Christe whiche is the way to trouthe, and the trouthe it self, and the very true lyfe also, coude and wold say false & breake his pꝛomise, by whiche he pꝛomised his church to be therw hym selfe vnto the woordes ende, and to sende it also the spirite of truth & shuld teach it and

John. 3.

Let leade it into al trouth: than wold ther of trouth, both of these woordes of Christe, and these other woordes of hys also. But if a man be bozne agayne of the watter and the holy gost, he can not se the kingdome of God, and of many other woordes of hys mo, manye greare doutes arylse, ryght hard and inexplicable. But now we am I very sure, si the trouth can not be but tru, Christes p[ro]misse shal ever stand and be kept, and therfore shal his church ever mozt by the meane of hys holy sp[irit]e, whych maketh men of one maner & mynde in the house of his church, so fall in a conoord and agrement together by

Psal. 67.

John. 16.

The church cannot fall into any dampnable error.

on the true sense, and so be led into eueri necessary trouth, that by mylletakynge of any part of scripture, it shal neuer be suffred to fall into any dampnable error. Whych thynge what p[ro]vating so euer maister Walker make, I have so oftē and so surely p[ro]ued for the comon knowen catholyche church of good and badde both, against W[illiam] Tyndal, that neither he no; al these heretikes among them al shal neuer be able to bozde it.

Note.

Gene. 14.

Now as for his argumēt concerning clay men of age, it wer a lytle moze strōg if the blessed body of our Lorde were in the blessed sacramente vnder fourme of bread wythout hys bloude, which while it is not, no; they receiuing, is not h[is] sacrifice no; oblation, whych to the integritie therof requyrez both the formes, that the thing should agree wyth the figure, the figure I say of the breade and wyne that was offred by Melchisedech: maister Walkers argument is of a feable force. Whych thynge because I purpose ones to touche God w[ill]yng in answering to doctour W[ar]ns treatise specially made of that matter, I wyl holde here maister Walker for thys tyme with no long tale thereof. But so thentent ye may moztly se how lytle wytte is in hys wyle argument, wyth which v[er]y Christes general woordes, & but if you eate the flesch of the sonne of man and drynke his bloude, ye shal not haue lyfe in you; he argueth vniuerally that al mē and women and childzē that dye, and neuer eat hys fleshe or neuer drynke hys blood, shal be dampned, by the selfe same fourme of arguing v[er]y these general woordes. But if a man be bozne of water and the sp[irit]e, he shal neuer se the kyngdōe of god, Maister Walker may argue generally, that who so dye before he be baptised by water and the sp[irit]e, shal be dāpned. And therupon conclude, that many martyrs

be dāpned for lacke of baptisig in water, for al they baptisig in their own blood And thus you see good readers how substantiall hys argument is.

The. lii. Chapter.

In the. xlii. lease to p[ro]ue y Christ ment nothing to goue hys bodye to be eaten, maister Walker vpon these woordes that the disciples whych were offended with his woordes sayd: Thys is an hard woorde, who maie heare hym, byngēt in an other wise argument vnder coloure of expoundynge that text in thys wyle.

These woordes byd not onely offend thē that hated Christ, but also some of hys disciples. They wer offeded saith the terte and not marueiled as Moze triseth out of trouth. These woordes god reader of offendynge and meruailing shal answer anone in a moze conuenient place. Whych disciples sayd: This is an hard saying, who maie heare hym. These disciples stucke no lesse in Christes visible flesch, and in the barke of hys woordes, then doth now Moze, beleuynge hym to haue spoken of hys natural body to be eaten wyth theyr teeth.

Here maister Walker maketh as though the catholyke fayth in the blessed sacrament, were but myr faithe. But lyke wyle as I do confesse that hys heresy is not onely hys, but that he hath felowes in the same fals hood, not onely Frythe and Tyndal, but Wyclif also & Zwinglius, and frere Huskyn to besyde a lode sort of wretched heretikes moor; so muste he confesse if he wyl say true, y myr fayth is not onely myr faith, but that I haue felowes in the same faith, not onely the comon hole multitude of al good Christen countreys thys spytene hundred yere, but specially by name those holy saintes whole woordes I haue reherced you before vpon this same matter, as Theophilactus, and saint Bede, sainte Hierineus, & saint Hilary, and saynt Austine, sainte Ciril, and saynt Chrysostome, y playne woordes of euerie one of all whome, I haue here already brought you for the agaynst maister Walker, p[ro]ouing the myr selfe felowes of myne in myr fayth al re dyue nowe in thys aunswer of thys spytte parte of hys. And yet keeps I for maister Walker matter inoughe besyde of holye saintes autho[ri]tyes, as well the same saintes as other, to fil by the melles at h[is] seconde course. And where he byngēt for the for him in his seconde parte. Au

Line

A fine Tertullian, and saint Chrysostome. For in al thys hys firste course he byngeth forth neuer on thole thre dysces I warrant you thal whē I come to them, but barely farnyly his boorde.

But wher maister Wasker saith that more spycketh in y visible flesh of Christ to be eaten as thole dyscyples and thole Jewes dyd: he is bold to saye what hymselfe lyst, bicause he goeth inuisible. For els how could he for thame saye that we that are of the catholike church, thincke that Christ geueth vs hys visible flesh to eat, as thole dyscyples and thole Jewes thought, when euery man well wotteth that thole dyscyples and thole Jewes, thoughte that they shoulde receyue hys flesh visible cut out as saynt Austyne declareth in visibill dead peeces, and euery man as wel knoweth and maister Wasker to, that we thincke that we do (and so in dede we do) receiue and eat hys fleshe inuisible, not in deadde peeces, but hys quicke blessed body whole, vnder the visibill forme of breade. And therefore you see good readers what trouthe is in this manne.

For he that doth nor so doth erre.

But now goth he forth and commeth to hys wise woꝛshipful argumēt & saith.

Whych offence Christ seyng said: doth this offend you, what then wyl you saye, if you see the sonne of man ascende thither where he was before? If it offend you to eat my fleshe whyle I am here: it shal much more offend you to eat it whē it shal be gone out of your syght ascēded into heauen, there sytting on the ryghte hand of my father, vntyl I come againe as I went, that is to iudgement.

The exposition of these woꝛds of Christ, I haue good readers shewed you before, accordyng to the myndes of holyc doctours and sayntes, that by those woꝛdes of hys ascencion he gaue them warning before, that he woulde by hys ascendyng vp to heauen, make them a playne pꝛoofe y they were deceiued, whē they thoughte it coulde not bee, that he was descended downe from heauen, and by hys ascendyng vp wyth hys body hole and vnnimished, make them a playne pꝛoofe that they were deceiued, when they thought he woulde in peeces cut oute, and so gyue his flesh to thē as he shuld giue it fro hymselfe, and thereby leese it hymselfe. For hys whole body ascending, shoulde wel pꝛooue that though his apostles had euery one eaten it: yet had he it styll whole hym selfe, that they shoulde thereby not doute after ward, but that as eche of thē

had it, and dyd eat it, and yet hymselfe had it styll, and al at ones in. xiii. diuers places in earthe, and hymselfe ascēded after whole therewyth into heauen: so shoulde euer after all good christen folk receiue it whole here in earth, and hymselfe neuer the lesse haue it whole styll wyth hym in heauen.

Thys beynge good christen reders the mynde of our sauour in those woꝛdes, as by the holy doctours and sayntes well doth apere of old: now cometh thys new broken doctour maister Wasker, & with a wyle exposition of hys owne bꝛayne, woulde make vs wene that thole woꝛdes wyth which (as the old doctours testify) Christ confirmed the sacramēt, in declaring hys power by which he woꝛketh that wonderfull miracle in the sacramēt, our sauour had hymselfe spoken against hys miracles in the sacramēt. For thus doth maister Wasker make Christ expounde hys owne woꝛdes and saye:

If it offend you to eat my fleshe, whyle I am here: it shal muche more offend you to eat it when my body shal be gon out of your sight ascēded into heauen, there sitting on the right hand of my father vntyl I come againe as I went.

There were good readers two causes for whiche thole Jewes and thole dyscyples wer offended at y hearing of Christ whan he said they shoulde eat hys flesh. One was, the straungenesse & the impossibyltye y they thought was therein, the tother was the lothsonnes that they had therto. Nowe if maister Wasker meane here for the impossibyltye by reason of y difference of hys pꝛesence & his absence: I can not see why they shoulde be more offended after hys ascencion then before. For if it be possible for hym to make his body to be in mani diuers places at ones in earthe: then it is possible for hym to make it at ones in those two diuers places earth and heauen. For the maruaile stādeth not in the farre dysfaunce of the twoo places a sunder, but in the diuersitye of the twoo places, hauing in them both one bodye be they neuer so nere together. And as for y differēce of his pꝛesence here in earth, & his absence hence, by hys assension into heauen: maister Wasker is more then madde, to put that for a difference, as a cause after the ascension to make them more offended to heare of the eating of his body. For if he make as he cā & doth, his body to be as wel here in earth as in heauen: thē is his body no more absent from hence then from thēse

as for

As for the veritie of hys presence in the place, though it be more absent in consideration to vs that see not his body here, but in the forme of bread. But the blessed angelles, see that one blessed bodye of his in heauen, and here in the blessed sacrament both at once. And thus you see that maister Maskers argument hath no ypph or strength, if he means for impossibilitie.

Now if maister Masker here meane, that after Chrystes ascencion into heauen, it should be a thyng that should offend of reaso more offend the Jewes to eate hys flesh, than at that time while he was here as a thyng that would be then a muche more lothsome meate: what deuill reaso hath maister Masker to beare y madde mynde withall, & to thinke that his glorified flesh should be more lothsome to receiue then if it wer vnglorified.

And yet either he meaneth thus, or els he lacketh the way to fynd the wordes, with which he would expresse his mind. For these are the wordes that he maketh Christ to saye.

If it offende you to eate my flesh while I am here: it shall much more offend you to eate it when my body shall be gone out of your sight.

You see now that he saith, it shall more offend you to eate it when it is gone out of your sight into heauē. Nowe if he had meant in the tother maner for thimpossibilitie, he would haue sayde (except he cannot speake) that it should more offend them to heare it tolde than that they should than eate his flesh, when his flesh wer so farre absent from them, then to heare it told them that they should eate it while it wer present with them, and not saye it should then more offend them to eate it.

For they shall not be offended with the eating if they eate it not. And therfore (if he can tel how to speake and expresse his owne mynde) he meaneth here while he saith it shall more offende you to eate it, he meneth I say, that they should of reason thinke his flesh then more lothely to eate after hys glorious ascencion, then it was ere he dyed. Thus it apereth that maister Masker meant. And verely if he so mene, he hath a madde meaning. And if he meane not so, then hath he a madde maner of speaking. And yet beside that, his meaning is as madde that waye as the tother.

For as I haue shewed you, the thing is no more impossible to Christe to geue them his bodye to eate after his ascencion

then before, and therefore is maister Masker a foole to say, that it should more offend them to heare that they should eate it after his ascencion then before. For by they eating he should not lese it, but both me may haue his bodi here in earth with them, & the angelles maye haue it in heauen with them, and himself maye haue it both in earth and in heauē with him, and all this at once.

Wherewith maister Masker myght make some weene, that I dwe as he saith I dwe, & as in dede maister Masker doth himselfe, that is to witte, mocke in thys matter & lye: ye shall god readers, heare what holy saynt Chrysostome sayth:

¶ Helias left vnto Helyzeus his maner Chryso. hom. 2 tell, as a very great inheritance. And in ad populum.

very dede a greate inheritance it was, and more precious then any golde. And Helyzeus was a double Hely, and there was then Helyas aboue and Helyas beneath. I knowe well y you thinke he was a iust & a blessed man, and you wold saie ech of you be in his case. What wil you say then, if I shewe you a certayn other thing, that al we that are seasoned with y holy sacrametes haue receiued, yfarre excelleth Helyas mantel. For Helias in dede left his discipule his matell. But the sonne of god ascending by, hath left vnto vs his flesh. And as for Helias leuving his mantel to his discipule, left it of from himselfe. But our sauour Christe hath both left it still with vs, & yet in his ascencion hath taken it with himselfe too. Let neuer therfore our heartes fall for feare nor let vs not lament and bewayle, nor dreade the difficulties of the troubelous tymes. For he that neither hath refused to shedde his blood for vs all, and hath also besyde that, geuen vnto vs all hys flesh to eate, and the same blood agayne to drinke: he will refuse nothing y maye serue for our saluacion. †

Howe say you now god chryssen readers: dweth not saint Chrysostome with these wordes, affirme you playnely the substance of that that I say, & as plainly destroy all that maister Masker sayth in his heretical exposition of these wordes of Christ, which he construeth so, as he would therby make a repugnance betwene the beuyng of Chrystes blessed body in the blessed sacramēt, and the beuyng of his body by his ascencion in heauē: For though maister Masker say they cannot stand together, but is utterly repugnant, that his body should be here in earth before domes day, because that vnto

Attil domes day it shall be still in heauen: yet saith S. Chysofome plainely, that maister Masket in his exposition lyeth. For he sayth that Chyristes blessed bodye is both in heauen and also in erth in the blessed sacrament in dede.

And therfore let maister Masket leue his telsing with me, & go iesse & rayle agaynst S. Chysofome. For he cofuteth you maister Masket you se well, a little moze clerer then I. And then whether of them twayn ye shal beleue & take for the moze credible man, maister Masket, or holp saynt Chysofome, euery mannes own witte that any witte hath, will wel serue him to see.

The. iiii. Chapter.



At maister Masket, to shewe you a ferther declaracyon of his witte, furthwith vpon his wyse and worshipfull exposition of those wordes of chryst, he repeteth that fond argument agayn, that Chryst ment not of eating his fleshe in y^e sacrament, because y^e if he had ment it, he coulde & woulde haue declared his meaning moze playnely. And in y^e matter thus maister Masket saith.

Here might Chryst haue enstruct his disciples the trouthe of the eatyng of his fleshe in fourme of bread, hadde thys been his meanyng. For he left them neuer in any perplexitie or dout, but sought all the wayes by similitudes and familiare examples, to teache them plainly. He neuer spake them so hard a parable, but where he perceyued their feeble ignorance, anon he heipt them, and declared it the. And sometimes he proued their asking with his owne declaracyon. And thinke ye not y^e he did not so here yes verely. For he came to teche vs, and not to leaue vs in any dout & ignorance, especially the chief poynt of our saluacion, which standeth in y^e belief in his death for your sinnes. Wherefore to put the out of all dout as concernyng this eating of his fleshe & drinking of hys bloud y^e shold geue euerlasting life, where they take it for his very body to be eaten with theyr teeth: he sayde. It is y^e spirite that geueth this life. My fleshe profiteth nothyng at all to be eaten as you mene so carnally: It is spirital meate that I here speake of. It is my spirite that draweth the hertes of men to me by fayth, & so refresheth them godly. We be therfore carnall, to thinke y^e I speake of my fleshe to be eaten

bodelye. For so it profiteth you nothyng at all. How long wil you be without vnderstanding: It is my spirite I tell you that geueth life. My fleshe profiteth you nothyng to eat it, but to beleue y^e it shal be crucified & suffer for the redemption of the worlde it profiteth. And when ye thus beleue, then eat you my fleshe and drinke my blood, that is, ye beleue in me to suffer for your sinnes. The heretic hath spoken these wordes: My fleshe profiteth nothyng at all: it canot therfore be false. For both the Jewes & his disciples murdered and dyed of his fleshe, how it shoulde be eaten, and not of the offering thereof for our sinnes as Chryst meant. This therfore is the sure anker to holde vs by, agaynst all the obieccions of the papistes, for the eating of Chyristes body as they say, in fourme of bread. Chryste said. My fleshe profiteth nothyng, meining to eat it bodely. This is the key that solueth all their argumentes, & openeth the way to shew vs all their false and abhominable blasphemous lyes vpon Chrystes wordes, & bitteth their sleight ingelnyng ouer the bread, to mayntein Antichyristes kingdom therwith. And thus when Chryst had declared it, and taught them that it was not the bodely eatyng of his materiall body, but y^e eating with the spirite of fayth: he added sayng: The wordes whiche I here speake vnto you, are spirite and lyfe, that is to saye, thys matter y^e I here haue spoken of with so many wordes, must be spirituallye vnderstanden, to geue ye thys lyfe euerlasting. Wherefore, y^e cause why ye vnderstand me not, is that ye beleue not. Here is lo y^e conclusion of all hys sermon.

Many a fond procelle haue I reade, god chrysten readers, but neuer read I neither a moze foolish, nor a moze false then this is. For the effect & the purpose of all this procelle is, that Chryst in all his wordes spake in this. vi. Chapter of S. John, meant nothyng of y^e eating of hys blessed body in y^e blessed sacrament, but only of an allegoricall eating of his body, by which he ment only y^e they shoulde beleue y^e he shoulde be crucified & shedde his blud & dye for redemption of the worlde.

Now that our sautour beside all such allegories & other spirituall vnderstandinges, playnly ment of the very eating of hys blessed bodye in the blessed sacrament, you haue god readers already seen by so many holy doctours and sayntes, whose playne wordes I haue rehearsed you, that no man can doubt but that in the