

In the whole conclusion of his argumēt and his exposition, maister **M**asker hath a shamefull fall, except any man doubt whether maister **M**asker be better to be believed alone, or those holy doctours among them all.

But now this false conclusion of his how feebly & how foolishly he defendeth, that is euen a very great pleasure to see.

In this proceſſe hath he two pointes. The first is that **C**hrist could & would haue made it open & playne in this place by clere & euident wordes, if he had ment of the eating of his flesh in the sacramēt.

The second is, y by these wordes, † It is y spirite that geueth life, my flesh profiteth nothing at all. The wordes y I haue spoken to you, be spirite & life. † **C**hrist doth plain & clerely declare, both that he meant not the eating of his flesh in y sacramēt, & also y he meant only y belief that he should dye for y sinne of y world.

Now touching his first foolish poynnt, I haue confuted it already, and shewed you some saumples, where **C**hrist could at some tyme haue declared the matter much more openly then he dyd, and that in gret maters of our faith. For I think the sacramente of baptisme, is a pzincl-pall poynnt of our fayth. And yet **C**hriste taught not **N**icodemus all that he could haue tolde him therein, as I sayd before.

And longeth it nothing to the faythe to beleue y remission of moztall sinnes: I suppose yes. And yet coulde **C**hriste if he had would, haue declared more clerely those wordes of his, who so blasphemeth the sonne of man it shall be for geuen him. But he that blasphemeth the holpe ghoſt, it shall neither be for geuen hym in this world nor in the world to come.

No good christen man thinketh other, but that it is a pzincl-pall article of the christen fayth, to beleue that **C**hrist is one equall god with his father. And yet **C**hrist, (albeit that by all places set together, he hath declared it clere ynough in conclusion, to them that will not be wilfull and contencious) yet dyd he not in euery place where he spake therof, declare the matter so clearely as he coulde haue done if he then had would. Which appereth, by that that in some other places he declared it more clerely after. And yet in all the places of the scripture sette together, he hath not, nor would not, declare it in so playn wordes, as he coulde haue done. For then should there neuer haue neded anye of those cōmentes, that all the holy doctours haue made vpon it

since. And surely so saith **L**uther & these other heretykes, that they neded none. For all the scripture (they saye) is open and playne ynough. And therfore they put euery man and woman vnlearned in boldenſſe and courage, to be in the scripture sufficiētly their own maisters themselfe. But while they thus teache them, they for geatte that by theyr owne teaching they should holde their peace theſelfe. And in dede so were it god they did, but if they taught better.

The which thing hath made many heretikes.

And thus for his fyrste poynnt, you see god readers, that maister **M**asker maketh men perceue him for a double ſole, whe it was not ynough for him to come furth with his ſolye oncc, but he must a Goddes name bzing in this his one ſolye.

The .v. chapter.



Now as touching his seconde poynnt, in that it is a world to see how strongly y man han- deleth it. For wheras **C**hrist hath by so many open playne wordes before, taughte & declared, that he would geue his own flesh to be eaten, and his own blud to be drunken, and so often repected it, and in suche effectually wise inculked it, and as who should say, bette into theyr heades, that sayng for the fourme & maner of the eating which he declared by his word and his dede at his holpe maundy elles as for to make men sure that verely eate it and drinke it they should, there coulde neuer more cleare wordes haue been of any man desired, nor by maister **M**asker himself desired: nowe cummeth maister **M**asker furth with certain wordes of **C**hrist, by which he saith y **C**hrist clerely declareth that he ment cleare the contrary, that is to wit, that his flesh should not be eaten, and also that by this word, eating of his flesh, he meant nothing elles, but the belief of his death for mennes sinnes.

Now the wordes of our sauour that (as maister **M**asker saith) proue these .ij. thinges, are these. † It is the spirite that geueth lyfe, my flesh profiteth nothing at all. The wordes that I haue spoken to you be spirite and life. †

These wordes haue, god readers, in themselfe, neither any thyng in dispoſe of the very eating of his flesh, nor for the proſe y he ment the believe of hys death. For these wordes as **S**aint **A**ustine declareth, speake not precisely agaynst the

A.A. eating

Note.

Feating of his flesh, as he meant to geue it them with the spirite and the life therein, but against the eating of his flesh alone, deadbe and cutte out in gobbettes, as they conceiued a false opinion that he meante to make them eat it. And as I haue shewed you before, Saynte Cyrill expownerh these woꝝdes after the same maner, and other holy doctours to. And now if ye roade again maister Maskers woꝝdes here: ye shall finde that all that semeth to proue his purpose, is onely the woꝝdes of Christ, but hymselfe expowning Christes woꝝdes in such wyle, (that as I haue shewed you) Saynt Austine and Saynt Cyrill, and other holy doctours, expowne it cleare agaynst him.

If this owne argumente were aught woꝝth, that he layeth against the interpretation of all that expowne those woꝝdes of Christ, to be spoken of the very eating, by which we eat his blessed bodie in the sacrament, it wolde make against no man so soꝛe as against hymselfe euen here in this place.

For if it be true that he sayeth, that if Christ hadde meant of the eating of his flesh in the sacrament, he might & wolde haue in this place tolde it them playnly, & because he tolde them not that poynte out plainly, therfoꝛe it is cleare that he meant it not. Then saye I, that sith in these woꝝdes whiche maister Masker sayth, is the very anker hold, christ doth not so plainly declare, that he meaneth by the eating of his flesh, the beliefe that he should dye foꝛ our sinnes, as he could if he had wolde, and would as maister Masker saith if he had so meant: thys is therfoꝛe a playue pꝛofe by maister Maskers argumēt against maister Maskers mind, y our sauour meant not so, & then is all maister Maskers matter go.

Now that our sauour doeth not here declare that poynt clearely, that he ment nothing but that they should beleue that he should dye foꝛ them: I will haue maister Maskers owne woꝝdes to beare me recoꝛde. Which will I wene, make maister Masker somewhat woꝝth with himself, foꝛ wꝛyting them in himself, so woꝝthly agaynst hymselfe.

For where he saith, that both the Jewes and the dyſcyples murmoured and disputed of his flesh how it should be eaten, and not of the offering therof foꝛ our sinnes: this declareth & witnesseth well foꝛ our part against his owne, that our sauour declared moꝛe plainly his mind

foꝛ the eating of his flesh, then foꝛ the offering therof to the death foꝛ our sinnes. And of very tꝛouth so he did in dede, though maister Masker say nay an hundred times. For of the eating of his flesh as I haue before said, he spake very pꝛecisely, and plainely, and often, and of his offering by vpon the crosse, he neuer spake plainly so much as one woꝛd.

For as foꝛ these woꝝdes which maister Masker calleth the anker hold: It is the spirite that geueth this life, my flesh pꝛofiteth nothyng at all, hath not one plaine woꝛd foꝛ his puppose at all. For all the bittermosts that he coulde take of these woꝝdes, wer no moꝛe but y Christ should tell them that the spirite is y thing that geueth hys flesh the life, withoute whiche of it selfe it coulde not pꝛofite the at all, and therfoꝛe the woꝝdes that he spake wer spirite and life, and to be vnderſtanden spiritally, that they should eat his flesh with his spirite, & not carnally that they should eat his flesh alone without his spirite, cut out in dead pieces of flesh, as they hadde conceiued a fond opinion thereof, out of whiche he said all this to bꝛing them but yet not so much as he could haue sayd and he had would, noꝛ would be not because of their unwoꝛthinesse to heare it, and yet that they should eat his flesh, he tolde them cleare enough.

But as I say, what one woꝛd is ther in all these woꝝdes of his anker holde, wherby maister Masker may take one handfull holde, that Christ here shewed them so clearely, that he meant the offering of hymselfe foꝛ our sinnes: he speaketh in all these woꝝdes not one woꝛde of offering, noꝛ of crucifying, noꝛ of deeth. And by maister Maskers owne argumēt if he had ment that way, as he wel could so he would also haue tolde them playnly thus: Thus, I meane not that you shall eat my flesh, but that you shall beleue y I shall dye foꝛ your sinnes. And sith he said not thus, maister Maskers owne argumente hath cutte of his cable rope, & loſt his anker, and runne his ship hymself against a rocke. For he saith, that if he had meant it, he would haue tolde the plain y tale to put them out of all doubt.

And here you see now good readers, by moe meanes then one, as well by y exposition of olde holy doctours & sayntes, as by y wise argument of maister Masker hymselfe, to what wyle woꝝthypfull ende, this royal bagge of his is come to passe, in whiche he tryumpheth ouer the carbo

The fle^r of
Christ with
ou^r pꝛite
and life is
natyng.

A catholike church & the blessed sacramēt, where he boasseth thus.

This therfore is the sure anker to holde vs by, agaynst all þe obteccions of the Papisles, for the eating of Chrisses body as they say in forme of bred. Christ sayde: My fleshe profiteth nothing, meaning to eate it bodily. This is the kepe that solueth all their argumentes & openeth þe way to shew vs al their false and abhominable blasphemous iyes vpon Chrisses woordes, & vttereth their sleight iugling ouer the bred, to mayntein Antichrisses kingdom therwith. And thus when Christ had declared it & taughte them that it was not the bodily eating of his waterfall body, but þe eating with the spirit of fayth: he added saying: The woordes whiche I here speake vnto you are spirite and lyfe, þe is to say, this matter þe I here haue spoken of with so manye woordes, must be spirituallye vnderstanden, to geue ye this life euertasting. Wherfore the cause why ye vnderstand me not, is that ye beleue me not. Here is the conclusio of all his sermon.

Sith your self haue seen god readers, that in this matter & in this whole exposition, ther are agaynst maister Masker, not only þe catholike church of our time, but also al þe old holy doctours & sayntes whiche with one voice expoun these woordes of Christ to be spoken & ment of that eating of Chrisses fleshe, by which it is eaten in the blessed sacramente; agaynst which poynt maister masker here rageth in this his furious boasse, rayling vpon them all that so teache or beleue, vnder his spightfull name of papisles: I wold witte of maister Masker, whether saint Bede, saynt Austine, & saynt Ambrose, saint Hirenus, & saint Hylarpe, Theophilactus, saint Cyrill, & saint Chrysostome, wer all papisles or not: If he answer yea, and say they wer: than shall he make no man (that wise is) ashamed of þe name of papisles (as odious as he wolde make it) if he graunt vs that suche good godly men, and such holy doctours and sayntes wer papisles.

Now if he answer me nay and say þe they wer no papisles: then he maketh it playn & open vnto you good readers, that he playeth but the part of a foolish rayler and a lesser, & doth but deceue and mock all hys owne fraternitie, when by rayling agaynst papisles, whom he woulde haue taken for folke of a false fayth, he dissembleth the trowth, that his heresie is not onely dāned by them þe he calleth

papisles, but by them also whom he confesseth for no papisles, & whome he cannot but confesse for olde holy doctours & sayntes, no: cannot so blinde you, but þe you playnly perceiue by their own woordes whiche I haue rehearsed you, and yet shall hereafter moze plainely perceiue, by moze holy doctours & sayntes of the same sorte, & by moze playn woordes also of the same, that they owe all with one voyce expowne these woordes of Christ mentioned in the .vi. Chapter of saynt Iohn, to be spoken & ment of that eating of his fleshe, by whiche we eate it in the blessed sacrament.

And thus haue I god readers, answered you all maister Maskers argumentes, by which he reproueth in general vnder the name of papisles, all those that is to wit, all the old holpe doctours and sayntes, that contrary to his heresy expoun the sayd woordes of Christ to be ment of the very eating of his fleshe, and not ouely of the beleueing of hys deathe for our sinne.

And now will I come to his subtille disputaciōs, þe he maketh agaynst me by name in special, to soyle such thinges as I in my letter wrote agaynst Ihs Frith.

Here endeth the thred boke.

The.iiii. boke



Yf the .vi. lese thus he sayth: Here maketh Masker thys argument agaynst the young man. Because the Jewes merueyled at this saying: my fleshe is very meate and my bloud drinke, and not at this: I am the doze & the very vine, therfore this text (saith he) my fleshe, &c. must be vnderstanden after the litterall sence, that is to witte, euen as the carnall Jewes vntrode it, murmuring at it, being offended, going their wayes from Christe for their so carnall vnderstanding therof, & the tother textes. I am þe doze &c. must be vnderstanden in an allegory & a spirituall sence, because his hearers merueyled nothing at the maner of speche.

I haue god readers, befoze this argument þe he speket of, another argument

A. iii. in that

In that epistle of mine agaynste Fryth, which although it went befoze and was read befoze this, yet because it wold not well be soyled, maister Dasker was content to disseimble it. But I shall afterward anon lay it afoze him agayn, and sette him to it with a feskue, that he shall not say but he saw it.

But now as for this argumēt of mine that he maketh by first, I missefortuned to make so feble, y he taketh euen a pleasure to play with it, & therfoze he soyleth it & soyleth it again, & that full wisely ye may be fast & sure, and so shall you saye your self whē you see al. But yet though he winne himself woꝝship in the soyling it was no great wisdom to lese his woꝝship in the rehering, with false bearing in hand, that I say that those woꝝdes of Christ must be vnderstanden after that literal sense that the carnal Jewes take therein y murmoured & went their way therfoze. For they toke it of his fleshe, to be eaten in the self same fleshy sournie, and as holy saint Austine sayeth, y they holde haue eaten his fleshe dead without life or spirite, as biese or mutten is cutte out in bochers Hoppes. And I am verpe sure, that maister Dasker hath no suche woꝝd in my letter, wheresof he may take hold to say that I say that christes woꝝdes shoulde be taken so. But this is no newe fashon of these folkes, to rehearse other mennes argumentes in suche manner as themselfe lyst to make them, and then they make them such, as themselfe may most easely soyle the. Which while maister Dasker hath doone with myne, yet hath he little aduantage therby. But to thement y all thing shalbe the moze open befoze your epen: I shal reherse you first the thing y he wold be content you saw not, y is to wit, mine own woꝝdes as I wrote them, whiche he reherseth as himself maketh them newe. These were god reader my woꝝdes.

And ouer this the very circūstances of the places in the gospel, in which our famous speaker of that sacrament, maye wel make open y difference of his speche in this matter & of all those other, and y as he spake all those but in allegoꝝpe, so spake he this playnely, meaning that he spake of his very bodey & his very bloud beside all allegoꝝics. For neither when our lord sayde he was a verpe vine, nor when he said he was the doze, there was none that herd him that any thing merueiled therof. And why? for because they perceined wel y he ment not that he was

a materiall vine in dede, nor a materiall doze neither. But when he said that his fleshe was very meate, & his bloud was very drinke, & that they shold not haue lpe in them, but if they did eate his fleshe and drinke his bloud, than wer they almost all in such a wonder thercof, y they coulde not abyde. And wherfoze? but because they perceined well by his woꝝdes and his maner of circūstances vied in the speaking of them, that Christe spake of his very fleshe and his very bloud in dede. For elles the strangenes of the woꝝdes would haue made them to haue taken it aswel for an allegoꝝy, as either his woꝝdes of the vine or of the doze. And then would they haue no moze merueyled at the tone, then they did at the tother. But now whereas at the vine & the doze they merueyled nothing, yet at the eating of his fleshe and drinke of his bloud, they so soze merueyled, & wer so soze moued, & thought the matter so hard, & the wōder so great, that they askd how could that be, & went almost all their way, wherby we may well see that he spake these woꝝdes in suche wise, as the hearers perceiued that he ment it not in a parable nor an allegoꝝy, but spake of his verpe fleshe and his very bloud in dede. †

No god reuers, here I spake of Christes very fleshe and his very bloud (as the truth is in dede.) But here I say not as maister Dasker saith I say, that Christment of his fleshe and his bloud, in suche wise as the Jewes thought that forsoke him therfoze, whiche thoughte as you haue herd, that they shoulde eate his fleshe in the self fleshy sournie, and also piece meale in lothly dead gobbettes, withoute either life or spirite.

And nowe y you haue seen his truth in rehering: you shall see a shew of his sharpe suttle wit in the soyling. Wher in first after his iugling fashon, to cary the reder with wondering, fro marking well the matter, thus he beginneth with a great grauitie, geuing all the worlde warning to beware of me.

No christen reader, here hast thou not a cask but a greate tunne full of Dares mischief, and pernicious peruerting of goddes holy woꝝd. And as thou seest him here sayd and pestilently destroye the pure sense of goddes woꝝde: so doeth he in all other places of his bookes. †

No god readers, nowe haue you a great high tragicall warning, with not a little cask but a gret tunne full at once, of my mischieuous pernicious falle pestilent

The best fashion of here-figures

Silente peruertinge and destroyinge of the pure sense of Goddes holpe wordes in this one place, which he wil shal stāde for a playne proofe that I doe thesame in all other places.

Now god readers, albeit that it might missehap me by ouersight to missehandle this one place, and yet in some other to write well ynough: yet am I content to take the cōdicion at maister Maskers hand, that if mine handelinge of this one place, be such an heynous handelinge, as maketh it suche a pernicious pestilent, not only peruersion, but also destruction of the pure sense of goddes holy word neuer made eramination of anye other word of mine farther. For I then further with confesse euen here, & I haue in all other places wryten wrong euery whit.

But now on the tother side, though you shoulde happe to fynde that in thys place, I haue somewhat ouerseene my self, in mistetaking of some one word for an other, withoute the effecte of the matter chaunged: then will I require you to take my faulte for no greater then it is in dede, nor mistrust all my wryting for that one word in this one place mistetaken without thempayring of the matter. For suche a maner mistetaking of a word, is not the destroyinge of the pure sense of goddes holy word. And therefore if you fynde my faulte god readers no farther then suche: ye will, I doubt not, of your equitie, bydde maister Masker leaue his iniquitie, and chaunge his high tragycall tearmes, and turne hys great tunne full of pernicious pestilent false peruerting popson, into a little cask of wholesome ynough, though somewhat small and rough rochel wine. And therefore let vs now see wherin he layeth this great high heape of mischeuous peruerting. Lo, thus god readers he saith.

¶ First where Moze saith, they merueyled at Christes saying, my fleshe is very meate &c. that is not so. Neither is ther anye suche word in the texte, except Moze will expowne *murmurabant, id est mirabantur*. They murmured, that is to saue, they merueyled, as he expowne *oportet, id est expedit & conuenit*, he must die, or it behooueth him to dye, that is to say, it was expedient and of god congruence that he shoulde dye &c. This Poete maye make a manne to signifie an asse, and blacke white, to blear the simple eyes.

Now god readers, I wotte well that you consider that the cause wherefoze I spake of the merueyling that they hadde

whiche hearde Chryste speake of the eating of his fleshe, was because that none of those that hearde hym at other tymes call himself a byne or a doze, merueyled any thing therat. so that by the great difference of the behaueour of the hearers, it myghte well appere that there was gret difference in the speaking, and that the tother two wer well perceiued to be spoken only by way of allegozy, and the thirde to be spoken of his verpe fleshe in dede, where as Frith helde opinion that this was none other wise spoken, but only by way of an allegozye, as the tother twayn were.

Nowe god readers, if you reade my wordes agayne, and in euerye place of them where I wryte they merueyled, it would like you to putte out that woorde they merueyled, and sette in this woorde they murmured, in the stede thereof: ye shall finde no change made in the matter, by that change made in the wordes. But you shall see myne argument shall stande as strong with that woorde, they murmured, as with thys woorde, they merueyled. For when at the hearing of Chrystes wordes, speaking of the eating of his fleshe, the euangelist sheweth that manye of the hearers murmoured, and neither at the calling of himself a byne, nor at calling of himselfe a doze, none of his hearers murmouren for that maner of speaking: it appeareth aswell the difference in Chrystes speaking, by the difference of dyuers hys hearers at the tone woode murmuring, and at the tother two not murmuring, as at the tone merueylyng, and at the tother two not merueylyng.

Loe, thus you see god readers, that in thys matter in whiche maister Masker maketh his great outcrye vppon me, for chuangeing of this word murmuring, into this word merueyling, sith there is no change in the matter by the change of the woode, but myne argumente as strong with the tone word as with the tother, I neither haue done it of any fraude for aduantage of mine owne part in the matter, nor yet sith the change is but in the word without change of the matter, I haue not therby perniciously and pestilentlye by the whole tunne full of falshe at once, peruerted and destroyed the pure sense of Goddes holpe word. But it appeareth wel on the tother side, that maister Masker hath geuen vs here, I will not be so soze to saue a tunne full, but at the least wise a little pretty cask of

This little pretty falshed, with which a little he pretely helpeth me.

The.ij. Chapter.

But yet shall you now see hys wit and his cunning both a little better tryed, euē upon this same place, in which with his honge exclamacions, he maketh his part so plain.

As for oportet, of whiche he speaketh here, we shall talke of after in another place. But now touching this worde, they merueyled, maister Pasker sayeth thus. That is not so, nor there is no such worde in the terte. So you see, god readers, he saith two thinges. One that it is not so, and another that there is no such word there in the terte. As for the worde god reader, I will not greatlye strue with him. But where he sayeth it is not so, and therein affirmeth that they merueyled not: I thinke the wordes of the terte will well mainteyn my saying. For god reader, when they sayd. Howe can he geue vs his flesh to eate? And when they sayde: This word is hard, and who can heare it: Do not these wordes proue that they merueyled and thoughte it strange, when they called it so harde y no man might abyde to heare it, and asked howe he coulde doe it, because they thought it impossible?

Howe you see god readers, that the gospell sayeth the self same thyng that I say, though it say not y selfsame word. and therefore lyeth maister Pasker in saying it is not so.

2. Reg. 12.

But by this wise way of maister Pasker, if I had written that Absolon was angry with Ammon his brother for byplasing his sister Thamar: maister Pasker would say, loe god reader, here thou hast not a taffe but a tunne full of doores pncious peruertering of gods holy word, as thou seest hym here falsely and pestilently destroye the pure sense of goddes worde, so doeth he in all other places of his workes. For where he sayth that Absolon was angry with Ammon, it is not so, neither is there anye such worde in the terte, except Doore will expolne *oderas eum id est irascabatur et*, he hated hym, y is to saye, he was angrye with hym, as he expowreth *murmurabant*, i. i. *estmirabantur*, they murmured, that is to say, they merueyled. And thus may this Poete make a man to signifie an alle. For the byble sayth not as Doore sayeth, that Absolon

was angry with Ammon. For the terte sayeth no more, but that Absolon hated Ammon, and caused him to be killed.

Howe like you now god readers, this wyse soiaction of maister Pasker? This proueth not him a Poete that can make a man signifie an alle, but proueth hym rather in dede of a poete, and in dede of a man a very sharke alle in dede.

The.iii. Chapter.

But of very trowth god reader not without a god cause and a great, I dyd rather touche the thinge that was the cause of the Jewes murmour and their dissension when they disputed vpon the matter, the I did their murmur & their dissension. For of trowth here he sayd of hymselfe that he was a doore: there grew dissension among hys hearers, vpon that worde of hys, and vpon other wordes that he spake therewith at the same time, so that the gospel saith, And there was dissension amonge the Jewes vpon these wordes, some saying that the deuil was in him, and some saying nay, & that the deuil was not wont to make blind me self, as there was here dissension and disputing vpon these wordes of eating of hys flesh. But in the. x. Chapter they nothing merueyled of his calling himselfe a doore, for he expowreth the parable at length, so that they perceived well that he called himselfe a doore, but onely by waye of an allegoie. And therefore of calling himselfe a doore, they merueyled not of that word when he declared it, for they perceived it for a parable. But they disputed vpon that word and vpon his other wordes also, wherein he sayde that no man coulde kille him against hys will, and that he woulde dye for his sheepe, and that he hadde power to putte away his soule & take it agayn. Of these thinges they disputed, & thought them strange and merueylous too. But not for the wordes or the manner of speakinge, but for the very matter. For all they vnderstoode the wordes metely well, but manye of them beliened them not. But not one of them did sotake that worde, I am a doore, as that they merueyled howe that coulde be. And therefore none of them for anye such meruaile sayde there, howe can he be a doore? as these Jewes sayd here, howe can he geue vs his flesh to eate? And therefore as I say, therein appeareth wel, that our sauour

Afour in the tone place called himselfe a dooze by way of a parable, and in the tother spake of the eating of his owne very fleshe it self, besides al parabes. Which well appeared I saue by hys audiance. For the tone woꝛde they perceiued for a parable, and therfoꝛe none of them merueyled of the maner of the speakyng of that woꝛde, though they merueyled and murmoured and disputed at the thyng that the parable meante. But in the tother place, many merueyled at the thyng by the self same name that he gaue thereto, saying, how can he geue vs his fleshe to eate? whereby it well appeareth, that they perceiued that he spake of verperating of his fleshe in dede, & in the tother place appareth not that they thoughte he ment that he was a very dooze in dede, but the contrary playne appeareth. For Christ by his plain and open explication of that parable, deliuered the cleane fro all occasion, of thinking that he meant himselfe to be a very dooze in dede. But in these woꝛdes of eating of his fleshe, because he woulde geue hys verpe fleshe to be eate in very dede, therfoꝛe he moze and moze tolde them still the same, and also tolde them himselfe was God, and therefore habie to dooe it, and ouer that gaue them warning that they shold not eate it in dead gobbettes, but shold eate it quicke with spirite and life. For hys woꝛdes wer spirit and life. For his fleshe shoulde elles auayle nothing. And that though his body shoulde be eaten by many sondꝛy men in many sondꝛy places, yet shoulde it neuerthelesse be also still whole and sound, wher soeuer he woulde beside. Which he declared by his ascension with his body persite into heauen, notwithstanding that it shold be befoze that, eaten of many men in earth.

And thus haue I good readers, as for this solucion of maister Dasker, made open and playne vnto you, his falsehod and his foly both, and made it cleare for all his high pernicious pestilent woꝛds, both that I haue handeled thys place of the scripture righte, & also taken rather the sentence then the woꝛde. And I haue also by occasiõ of his wise solucion, caused you to perceyue, that in myne argumente was and is, moze pith and moze strength, then peraduenture euery man perceyued befoze. And therfoꝛe thus much woꝛship hath he wõne by this hys first solemne solucion.

¶ The. lxxx. Chapter.

At in his second solucion, he specially sheweth his depe insight and cunning, and mine ouersight to shamefully. For therein loe thus he sayeth.

¶ But yet for his lordely pleasure, lette vs graunt him that they murmoured, is as muche to saue as they merueyled, because perchauce the one may folowe at the other. And then dooe I aske him whether Chrystes disciples and his apostles, heard him not and understode him not, when he sayde: I am the dooze and the vyne, and when he sayd my fleshe &c. If he saue no or nay, the scripture is playn against him. John. 6. 10. 15. If he say yea or yes; then yet dooe I aske hym whether his disciples and apostles, thus hearing & understanding his woꝛdes in all these. iij. Chapters; wondered & merueyled as maister Dooze sayeth; or murmoured as hath the text, at their masters speche. What think you Dooze must answer here: here may you se whether this old holy byholder of the popes church is broughte, euen to be taken in hys owne trappe. For the disciples and his Apostles neither murmoured noꝛ merueyled, noꝛ yet wer not offended with their master Chrystes woꝛdes, and maner of speche.

Loe good readers, here maister Dasker, because he thinketh it not ynough for his woꝛship to shew him selfe once a foole by his first solucion, cometh nowe farther foꝛth to shew himselfe twyfe a foole, yea thꝛyfe a foole, by the second.

And first for a waye to come thereto, he sayth he will graunt me for my lordely pleasure, that they murmoured, is as muche to saue, as they merueyled. In whiche graunting, he doeth me no great lordly pleasure. For I haue as you haue heard well, proued him alreadye that I nede not his graunting therein. But verely in the cause y he addeth therto, whiche he saith, because perchauce y tone may folow at the tother, therein he doeth me a very great lordly pleasure. For it is eue a pleasure for a loꝛde and for a king too, to see him play so far the foole, as without necessitie to wryte in that woꝛd himselfe, whiche helpeth myne argument agaynst himself, and maketh al his wondering that he hath in his first solucion vpon me, fall in his owne necke. For if their murmurig folowed vpon their merueilling, as himselfe here saith y peraduenture it bydde: then playeth he firste peraduenture y foole, to make such an out-

crye

Note.

John. 6.

As crepe vpon me for saying that they merueyled, where the text sayeth they murmured, as though I with that word vnterly destroyed the pure sense of goddes holy word. For that word dweth not so pestilently peruert the sense, if it may stand with y^e sentence, as it may in dede. If maister Askker saie true that peradventure the tone may folowe vpon the tother, that is to witte, the murmuringe vpon the meruayling, for so he meaneth therby. For as madde as he is, he is not I thinke so madde yet, as to meane that the meruayling folowed vpon the murmuring. For they merueyled first and murmoured after. And nowe sith thys one word of his therfore, ouerthroweth all hys wondering, that he hath made on me, and p^{ro}oueth himself willingly and wittingly in all his high tragycall exclamacion againste hys owne conscience, and his owne verpe knowledge, to helpe me: he hath therein as I say, doone me a very speciall pleasure, to see him so far playe the fowle, as to bring furth that word himself, specially where ther was no nede at all, but euen for a garnishe of his inducion, with a shewe of hys cunning, to make men know that he had not so little learning, but that he wist well ynough himself, y^e he had shamefully belyed me in all y^e euer he had cryed oute against me, concerning any misconstruing of that place of holy scripture.

The .v. chapter.

Now after this his double sofly well and wiselye put furth at once, he bringeth me to mine opposition. And therein he handcleth me so hardlye, y^e I cannot scape, whiche waye so euer I take. Whether I saie that Chyistes disciples and Apostles hearde and vnderstode their maisters wordes in all the thre places, or that I saie that in anye one of those thre places they vnderstode him not. For here to be sure to holde me in on bothe sides y^e I scape not, he sheweth what daunger I fall in, whiche waye so euer I take. For he sayeth that on the tone side I denye the gospell if I answer no or nay, & on the tother side I am take in mine own trap, if I say yea or yes.

And surely here he playeth the wyldest poynt and the most for his owne suretie, that I saw him playe yet. For ye shal vnderstand that in the first part of my consultation in the thyrda booke, the. Cxxx.

spede, for as much as Tyndall hath been so long out of Englande that he coulde not tell howe to vse these english aduerbes, naye and no, yea and yes: I gaue him a rule, and a certayne saumples of the rule, wherby he myght learne where he should aunswere nay, and where no, and where yea and where yes.

Now maister Askker when he wrote his booke, neither haunge my booke by him, nor the rule by hearte, thoughte he would be sure that I should finde no such faulte in hym, and therfore on the tone side for the aunswere, assigneth yea and yes both, and on the tother side both nay and no, leauyng the choyce to my selfe, whiche he durst not well take vpon him, lest he might shew therein such congruities in the English tongue, as he sheweth in some other thynges wherethin he speaketh english as congrewe, as a man might that had learned his english in another lande.

But nowe must I aunswere hym to his subtil questions. His first question is this.

He asketh me whether Chyistes disciples and his apostles heard him not and vnderstode him not, when he sayd, I am the doore, & when he sayd I am the vine, and when he sayde, my fleshe is verely mete. &c.

Maister Askker is so wily that I must nedes take better hede what I aunswere him, then I shoulde nede, if I wer to answer a good playn man of the countrey. For maister Askker in the. 29. leafe, boeth himself of his cunning rply and sayth.

It is verely the thyng y^e I desyre, euen to be written agaynst in this matter. For I haue the solucions of all their obieccions ready.

Nowe sith therfore this manne is so cunning, and hath hys aunsweres so ready for all obieccions that men may lay to him: he cannot be by likelihod but wonderfull sure and ready, with subtil repliacions, against all aunswers that men may make to those oppositions that he deuisech against other men himselfe. I will therfore be as ware of him as I can. And first I say that his question is capcious. For he asketh one aunswere to thre thynges at once, and in eche of the thre he asketh me two questions at once. For he asketh of y^e doore, & the vine, and of his fleshe, all thre at once. And yet of eche of these not a double question as I tolde you, but a quarreble question at once.

once. For he asketh both of his apostles and the disciples, and not onely whether all these heard Christ at all thre times, but also whether all these vnderstoode him. And all twelue questions maister Macker wilily to beguyle such a simple soule as I am, asketh in one question at once. And therfore lest he betrappe me, I shall somewhat at the least wyle diuylde them.

And then I say to þe first questiõ whether Christs disciples & apostles heard him not & vnderstoode hym not, when he sayd, I am þe dore; because the questiõ is yet double and captious, I purpose to make sure worke & aunswer, yf I cannot tell, I thinke yf some did & some byd not, for some of them I wene wer not there.

Now if he say that he meaneth onely them that wer there: so would I to haue taken him, if he were a god playn soule, and not such a luttel sophyster that longeth to be arguing, and hath all thing so ready vpon hys fingers endes.

But goe to now, though I could yet haue other aunswers for him if I wold: yet for hys lordly pleasure, I shall be content to graunte him, that they both herd hym and vnderstoode hym, wherein I graunte hym moze yet I promise you, then he can precisely binde me to by the terte. All hys graunting for this place geueth hym no grounde yet. For here I am well contente, not onely to saye al that he sayeth, that is, that his Apostles and his Disciples vnderstode yf Christ calleth himselfe the dore but by a parable and therfore merueyled not at that manner of speking. But I say moze to, that so did also the Jewes that reprovned hym and repugned against him. And say also that they repugned so much the moze against him, and so muche the moze murmured and dysputed againste the matter, in howe much they moze vnderstode the maner of the speakynge, and that it was but a parable. For they wist well that worde of the dore was spoken by a parable, for Christ plainly expounded it. But they murmured much at that that no man might well come in but by him.

Lette vs nowe to the seconde then. And where he asketh me whether Christs Disciples and his Apostles, heard him not and vnderstode hym not, when he sayd: I am the very vine; here I wold for mine own suretie aske him, whether he meane by Christs disciples and apostles, some of bothe sortes, or elles those disciples onely that were both disciples

and Apostles. Howe be it, if I shoulde aske him thus, he wold saye I byd but tryste, and that everye manne may well wit by the putting of hys question, that he meaneth of either sorte some. For els he woulde haue sayde no moze but Apostles which hadde been ynough if he had ment but them. And allo it wer against his purpose if Christs other Disciples vnderstode him not, thoughe hys Apostles diide. Well, I am content then to take it so. And then vnto the question, whether his disciples and apostles herd not Christ & vnderstode him not, when he sayd, I am the very vine: to this question copulatiue, I aunswer no.

But than maister Macker replyeth, that the scripture is playne against me. But vnto that replication I saye naye. For I saye that the scripture there, with Saynt Marke and Saynt Luke set vnto it, proueth mine aunswer trewe. For it appereth well among them thre, that beside the apostles, none of his other disciples vnderstode him, for none of his other disciples heard him, for none of his other disciples wer there, noz yet all his twelue Apostles neither, for Judas was gone befoze. So that in this part of hys fyrste question, maister Macker hath geuen himselfe a falle in the luttell proponing of his question. As to the vnderstanding, I agree that they yf were there vnderstode him, which maketh nothing agaynst me.

Howe to the thirde place, when he asketh me whether Christs disciples and his apostles heard him not and vnderstode him not, when he sayd, my flesh is very meate &c. fyrst as for his disciples I say no nor all. The saith maister Macker, that if I say nay or no, the scripture is playne agaynst me. John. 6. But to that say I again, that when I say no, the scripture is euen there with me. For as the ghospell there playnelye telleth, many of his disciples though they heard him well, diide vnderstand him amysse. For though they vnderstode him ryght, in that they percepued that he spake of the verve eatynge of hys verve fleshe: yet they vnderstode him wrong, in that they toke him that they shoulde eate it in the selfe fleshy fourme, and in dead peces without life or spirite, and therfore they went their way from him and left him, & walked no moze after with him. Here hath maister Macker another fall in this place to, touching his first question as for the disciples.

But

A But what say we then for thapostles? did not they vnderstande him? what if I here would say nay? then except maister Pasker could proue yes, elles is not only his first question gone, which he maketh for a way to the seconde, but his second question is clerely gone to, where with he would make me be taken in mine own trappe. And therfore first for argument sake, I denye that thapostles them self vnderstode Chrystes word. How wil now maister Pasker proue me that they did? Mary saith he. **S**o for they wer wel acquainted with suche phrases. And answered their maister Chryff when he asked them, will you goe hence fro me to? **L**ord sayd they, to who shal we go, thou hast the wordes of euerlasting life, & we belieue that thou art Chryff the sonne of the liuing god. **A**

Powe god reader, I thinke there be some textes in scripiture, that maister Pasker vnderstandeth not no moze than other poze men. But yet if he wil not agree to that, but saye that he vnderstandeth them al; yet if we would put the case yther wer some such one text, he woulde I thinke admitte the case for possible. Let vs then put him hardely none other, but cuen thesame wordes of Chryff that we be now in hand withall. For no man vnderstandeth any word woze then he vnderstandeth those, eue yet while he wyrteth on them. If himself had been then of that flocke, and had seene all other things in Chryff that his apostles saw, and had belieued in him, and had not mistrusted Chryffe, but been readye to doe what he would bid him doe, and belieue what he would bid him belleue, but had yet as for those wordes of eating Chryffes flesh, thought them hard to perceue what Chryff meant by them, but though he fully vnderstode them not as he thought, yet he doubted not but that god thet wer that God spake, and that Chryffe if he taried his time, woulde tell hym further of the matter at moze leys: if now when other wet their way, Chryff would haue sayde vnto him, wilt thou maister Pasker go thy way fro me to? whither would then maister Pasker haue lected to saye euen the selfe same wordes that thapostles sayde with other lyke, whithersholde I go fro the god lord? Thou hast the wordes of euerlastyng lyfe, and I belieue and know that thou art Chryffe the sonne of the liuing God, and art habile to doe what thou wilt, and thy wordes be holy and godly whether I vnder-

stand them or no, and thou mayst make me perceue them better at thy further pleasure. Woulde maister Pasker haue been contented to say thus, or elles would he haue sayd? Say by my say god lord, thou shalt tell me this tale a little moze playnly that I may better perceue it by and by, or elles will I goe to the deuyll with yender god felowes, and let them dwell with thee that will.

Now if maister Pasker woulde (as I wene he would but if he wer starke mad) haue sayd thesame himselfe that saynte Peter sayde, or be contente at the leaste that Saynt Peter should say it for him, though himself had not well and clerely perceued what Chryffe meante by those wordes: How can he now proue by the same wordes of theys, that thapostles vnderstode his wordes then.

Thus you see god readers, that of his two questions, the firste haue I so answered that it is come to nothyng (if I would sticke with hym still at his answers) till he haue better proued me then he hath yet, that the apostles in the sixth Chapter of Saynt John, dydde vnderstande Chryffes wordes. And now therfore, till he haue better handled his first question, he can agaynste me neuer vse his seccoude, whereby he boasteth that I coulde make none answer, but such as should take me self in mine own trappe. From whiche, sith I am cleane escaped already, by the answering of his first question, you may god readers see, that maister Pasker goeth as wylly to woork to take me, as a man myghte send a child about with salt in his hand, and bidde him goe catch a byrde, by laying a little salte on her tayle, and when the byrde is flowne, counsozt hym then to goe catche another, and tell hym he had caughte that and it had carried a little.

¶ The. vi. Chapter.

But yet to see now howe craftelue he coulde betrappe me if I woulde lette him alone. Let vs graunte hym for hys lordly pleasure, that the disciples and Apostles vnderstode Chryffes wordes well in all these places, not only when he sayde he was the dooze, and when he sayde he was the hyne, but also when he sayde, my fleshe is herely meate. What now? Marve then sayth maister Pasker.

Q If I doze answer yea or yes: then doe I aske him further, whether Chrystes disciples and apostles thus hearing and vnderstanding hys wordes in all the thre Chapters, wondered and merueyled (as I doze saith) or murmured (as hath h̄ text) at their masters speche. What think you I doze must answer here: here may you see whether this old holy bpholder of the popes church is brought, euen to be taken in his owne trappe. For the disciples and his Apostles neither murmured nor merueyled, nor yet wer not offended with thys theyr maister Chrystes wordes and maner of speking.

B In what trappe of mine owne or hys either, hath maister Masker caughte me here: Mine argument was ye wot wel, that at the hearing Chryll say, I am the doze, & I am the very vine: no man merueyled at the maner of spekyng, because that euerye man perceiued hys wordes for allegories and parables. But in the thirde place where he sayd: *My flesh is verely meate, And the bread that I shall geue you is my fleshe.* And excepte you eat the fleshe of the sonne of man, and drinke his blood, you shall not haue life in you: so manye merueyled, because they perceiued well it was not a parable, but that he spake of verely eatinge of his fleshe in dede, that of all his hearers very few could abyde it, but murmured and sayde: how can he geue vs his fleshe to eate. And his owne dysciples sayde: This word is hard, who may heare him and went almost all theyr way.

C Nowe when the effect of mine argument is, that in this poynte manye merueyled at the thing, as a thyng playnety spoken, and not a parable, but a playne tale that menne shoulde verely eate his fleshe, and that no man merueilled at the tother two maner of speakinges, because they perceiued them for parables: what maketh it agaynste me, that in the thyrde place there were some that merueyled not nor murmured not, sith that though some did not, yet many did, and both merueyled & murmured, & went their way, and that farre the most part, and saue the apostles almost euerychone. And verely the tother disciples, as S. Chrysostome saith, those that thā wer present (agaynst maister Maskers sayinge) wente their wayes all the mayny.

Where is now good readers, this trap of mine owne making, that I am fallen in: hath maister Masker cast me downe so depe, with pꝛouing me that some merueyled not, where I sayd many did: Be these two pꝛoposicions so soze repugnant and so playn contradictoꝝ: Many merueyled and some merueyled not, that because I said the first, & he pꝛoueth the second, therfore I am quite cast & caughte in mine owne trap: This man is a wylly shew in argument I pꝛomise you.

The vij. Chapter.

But now that I haue good readers, so saye escaped my trap I trust with the helpe of some holy saynt, to catche maister Masker in hys owne trappe, that hys maister hys hath made for me.

We wotte well good readers, that the trappe which he made for me, wer these two wyllye capcions questions of hys, with which he thought to catch me, that is to witte, first, whether the disciples & apostles heard and vnderstode our sauntour in all thre places, and then vppon myne aunswer yea or yes, his other question serther, whether they merueyled or murmured. Unto which, while I haue answered no: now by the trappes of dis questions he rekeneth me dꝛicuen to be caught in mine owne, because I said that many merueilled, as though many other might not because the apostles did.

Nowe befoze I shew you howe hymselfe is taken in his owne trappe, ye shall heare his owne gloriouse wordes, with which he boasterh that he hath taken me and would make me wene it wer so. Lo, these are his wordes.

Where maye you see, whether this old holy bpholder of the popes church is brought, euen to be taken in hys owne trappe. For the disciples & his apostles neither murmured nor merueyled, nor yet wer not offended with this their maister Chrylles wordes & maner of speche. For they wer well acquainted w̄ suche phꝛases, & answered their maister Chryll whē he asked thē, wil ye go hence fro me to: Lord said they, to whō shall we goe: thou hast h̄ wordes of enerlasting lyfe, & we belieue h̄ thou art Chryll h̄ sonne of h̄ liuing god. Lo maister I doze, they neither merueyled nor murmured. And why for because as ye say they vnderstode it in an allegoꝝy sence, and perceiued well that he meant not of his materfall body to be eaten with theyr teeth, but he ment it of hymselfe to be believed to be verely God and verely man, haung fleshe and bloude as they had, and yet was he the sonne

John. 10.
John. 15.

John. 6.

A sonne of the liuing god. This beliefe gathered they of all his spiritual sayings, as himselfe powneth his own wordes saying: My flesh profiteth nothing, meaning to be eaten: but it is the spirite that geueth this lyfe. And the wordes that I speake vnto you are spirite and lyfe. So that whoso belieue my flesh to be crucified and broken, and my blud to be shed for his sinnes, he eateth my flesh & drinketh my bloude, & hath lyfe euerlastyng. And this is the life wherewith the righteous liueth euen by sayth. Abac. 2. ¶

Lo god reader, here haue I rehearsed you his wordes whole to thend. And yet because you shall see that I wil not hyde fro you any piece of his, that may make for his strength of his matter: I shal rehearse you further his other wordes, written in his thirtieth leafe, which I would haue touched before, sauing that I thought to reserue it for him, to strengthen with all this place of his, where he myghte doe hym best seruice, where he woulde prouoc agaynst me to trappeme with, that the cause why the disciples, and Apostles merueyled not, nor murmoured not, nor were not offended, was because they vnderstode Chrystes wordes to be spoken, not of verie eatyng of his flesh, but only of the belief of his passion, by waye of a parable or an allegory, as he spake those other wordes when he sayd, I am the doore, and when he said I am the vyne. The wordes lo of maister Manker with whiche he setteth furth the prooue of this poynte in his thirtieth leafe be these, in the ende of all his exposition vpon the sixth Chapter of Saynt John.

¶ Here is lo the conclusio of al this sermon. Christ very God and man, had sette his flesh before them to be receiued with sayth, that it should be broken and suffer for their sinne. But they could not eat it spiritually, because they believed not in him. Wherefore manye of his disciples fell from hym, & walked no more with him. And then he said to the twelue Will ye goe away to: And Symon Peter answered: Lord, to whom shall we goe? Thou haste the wordes of euerlasting life, and we belieue & are sure that thou art Chryste the sonne of the liuing God. Here it is manifest what Peter & his felowes vnderstode by this eatyng and drinking of Chryst. For they were perfectly taught that it stode al in the belief in Chryst, as their answer here testifieth. If this matter had stode vpon

so deepe a myracle as our papistes seyn, without any worde of god not comprehended vnder any of their common senses, that they should eat his body vnder fourme of bread, as long, deepe, thicke, & as brode as it hangeth vpon the crosse, they being yet but sieble of sayth not confirmed with the holy gost, must here needs haue wondered, stoned, and staggered, and haue been moze inquisitiue, in and of so strange a matter, then they wer. But they neither doubted, nor merueyled, nor murmoured, nor nothing offended with this maner of speche, as wer the other that slept away, but they answered firmly: Thou haste the wordes of euerlasting life, and we belieue &c. ¶ Now to the exposition of the wordes of our lordes supper. ¶

Lo god readers, ye wil I trow now beare me recorde, that I deale playnely with maister Manker here, and hyde nothing of his asyde, that may do him any substanciall seruice toward the prooue of his purpose. And I warrant you it shall be long ere you find him or any of all that sect, dele in such playn maner with me.

But now we god chrysten reader, reade al these whole wordes of his in both the places as often as you list, and consider them well, and then shall you perceue in conclusyon, that he proueth his purpose by none other thing in al this word then onely by his owne wordes, expounding alwaye the wordes of Chryste as maister Manker list himself. And vpon that that himselfe sayeth, that the cause wherfore the disciples and apostles merueyled not, nor murmoured not at these wordes of Chryste, ¶ The bread that I shall geue you is my flesh &c. ¶ Was because they perceued that Chryst spake it in a parable (as I say of his other wordes, I am the doore, and I am the verie vyne) vpon these wordes of maister Mankers owne, maister Manker concludeth for his purpose, the self same thing that he sayth presupposeth, the thyng that he shoulde not presuppose but prouue, that is to witt, that Chryste spake it but by waye of a parable.

But agaynst maister Manker and his presumptuous presupposyng, the matter appeareth playn. For as I haue before sayde, our sauour when he sayd, I am the doore, and when he sayde, I am the verie vyne, dydde so prosecute and declare in both the places his own wordes, that there coulde no manne haue cause to merueyle at the maner of speaking.

Speaking. For his owne declaracion in prosecuting his owne woꝝdes was such, that it must nedes make any man (but if he wer an idiothe or an asse) perceiue that Chꝛist spake in those two places that he was the vyne and the doꝛe, but by waye of a parable. And this maye euery man sone see that lyfte to loke on the places. And therefore no man sayd, how can he be a vyne, noꝛ how can he be a doꝛe, as many sayd in the thirde place. ¶ How can he geue vs his fleshe to eate? ¶ Whiche woꝝdes if they wer so clerely spoken but by waye of parable, as the tother twayne wer, it wer farre vnkely that so many wise men woulde haue taken it so farre other wise euer since, that take the tother cōwain, for none other. And namely such holy doctours & sayntes, as are well acquainted with Chꝛistles phꝛases and paraboles, and in the studie thereof, haue spent the greate parte of all their lyues. And therefore maister Masket agaynst so many wise men and so good, goyng about now to proue this poynt but a parable, by none other substantiall mene, then onely by the authozitie of his owne woꝝdshippfull woꝛd, proueth vs hys purpose very saynte and slender, for all hys (loe maister Doꝛe,) as though hys purpose appered very cleare.

The big. Chapter.



Dwe be it, for to furnishe hys matter with, and to sette it the better forth, because he wold not haue it seme to stande all vpon his owne onely exposition, that is to witte, vpon hys owne onely woꝛd, he setteth vnto hys owne bare woꝛd, his owne bare bald reason, & saith.

¶ If this matter had stode vpon so depe a myracle as oure Papiskes seyne, without any woꝛd of god not cōprehended vnder any of theyꝝ common senses, that they should eate his body being vnder y^e forme of bred, as long, depe, thicke, & as brode as it hanged vpon the trosse: they being yet but fleshe of faith, not cōfirmed with the holy ghoꝛst, must haue nedes haue wondered, stoned, and staggred, and haue been moꝛe inquisitiue in, & of so straunge a matter then they wer. But they neyther mervyled noꝛ murmoured, noꝛ nothing offended with this maner of speche, as wer the other y^e slipt away, but they answered firmly. Thou hast the woꝝdes of euerlasting life, & we beleeue &c. Now to the exposition of the

woꝝdes of our loꝛdes supper.

¶ Here hath maister Masket geuen vs a maioꝛ of an argument, and a minoꝛ to. His maioꝛ is his firste parte vnto these woꝝdes. But they &c. and his minoꝛ is all the remenant. But we may now aske him ergo what? For conclusion he setteth none vnto them. If he think the cōclusion solo we so cleare y^e he neded not, but euery man must nedes see what solo we with vpon hys two pꝛemyses: in good sayth for my part if I should set ergo to it, that is the common note of the consequent, I see not what woulde solo we any moꝛe then the common verbe of the compute manuell, Ergo cyphos adrifex, he hath made his maioꝛ so foolishlye.

¶ In which that first it pleaseth his maister ship to tryffe and moeke in thys greet matter, and make vs poꝛe people wene, that euery thing y^e anye doctour saith in dispiciōs, & holdeth by waye of pꝛoblems wer deliuered vs to belcne as a necessary poynt of our sayth: he doeth but play the false sole for his pleasure. For as for y^e maner how the blessed body of Chꝛyſt is in the blessed sacramēt, whether with his dimensions, as long, thicke, & brode, as he hanged on the crosse, or with hys dimensions pꝛoportionable to y^e fourme of bred, as his blessed bodye was as verely his body in the first moment of hys holye conception, as it euer was at hys passion, and yet was it then neyther so thicke, so long, noꝛ so brode, or whether hys bodye be there in hys naturalle substance, without any dimensions at all, or whether he be there in all hys distinctions of the members of his holy bodye, or there haue his members without any distinction of place at all: these thynges & such other, in which learned men may moderately and reverently dyspute and exercise theyꝝ witte and learning, the catholike church in suche wyse leueth at large, that it byndeth not the people to anye suche strayghtes in the matter, but onely to the poyntes that we be bounden by certayne and sure reuelacion, to beleeue, that is to witte, that vnder what maner so euer it be there, verely there it is, his very fleshe and his very blud. And in the fourme of bred verely eate his very bodye there we doe, when we receiue the very blessed sacrament. Thus farre haue we by certayne and sure reuelacion, bothe by holpe scripture, and by the tradicion also, by which Chꝛyſt taught it to his apostles and they to the church, as saynt Poule did to the Coꝛynthyes,

we be not bounde to beleeue all these thynges.

and

And the church to the people by successi-
on from age to age, euer sin thapostles
dayes vnto our own time.

And therfoze with those mockes and
iesses, maister Masket mocketh no man
but himself, saue that vnder the name of
Papistes, he mocketh all the catholyke
church of thys. xv. C. yere, both cleargy
and tempoꝛaltic, men and weomen, and
all, & among the remenaunt, all the olde
holy doctours & sayntes that haue with-
out doubt or question both believed and
taught, that Ch�ist meant not to speake
those wordes: My flesh is very meate, by
waie of a parable, as maister Masket
saith he onely meant, but that he verely
spake and ment of the very eating of his
fleshe in dede.

But now shall you see, that as I said,
his maior is so foolishlye made, that all
the world may wonder where his witte
was when he made it. For he sayth, that
if the matter stode in dede, vpon suche a
great miracle as the catholyke churchē
(whiche he calleth the papysses) belieue;
that is to witte, that his very body shold
be eaten in fourme of bread, and that al-
so (which he putteth for a necessary part
of our fayth) as long, as depe, as thicke,
and as bꝛode as it was when it hangēd
on the crosse: then the disciples and apo-
stles (because they were yet but sieble in
the fayth) must nedes haue wondered,
stonned, and staggered, and haue ben
moze inquisitiue therin then they were.

Now wotteth well every child good rea-
der, that Ch�ist dydde not in that place,
playnly tell them in what maner y they
shold eate it, that is to witte, that they
shold eate it in fourme of breadde. For

though he gaue them an insinuacion &
significacion therof, in that he said, And
y bread that I shall geue you is my fleshe,
whiche worde is coupled with hys dede
when he didde institute it in dede at hys
maundy, might then make them cleare-
ly perceue that they shold eate his fleshe
in fourme of bꝛed: yet at the tyme when
the worde was first spoken, it was not
so playne for that matter, but it myghte
seme to the that he vsed that word bꝛed,
but by maner of allegoꝛye, to signi-
fyere there his fleshe, because they shold vere-
ly eate it as men eate bꝛed.

Now see then good reader the madnes
of maister Masket, that sayth here, that
that thing must nedes haue made the a-
postles wonder, stoned, & stagger, at the
time when Ch�ist spake those wordes in
the fyrth Chapter of Saynte John, at

which time every child knoweth, y they
though they well perceiued y they shold
verely eate his fleshe, yet they knewe not
that they shold eate it in fourme of bꝛed.
And how could it then haue made them
wonder (that thing I say that he spekerh
of, & so soze eraggerateth to encrease the
wonder) that is to witte, that hys fleshe
shold be eaten in fourme of bꝛed, & that
as long, as thicke, as depe, and as bꝛode
as it was when it hangēd on the crosse.
How could this thyng I say haue made
the wonder at that time, at which tyme
they thought not of the eatyng therof in
the fourme of bread? Hearde euer anye
man such a madde argument, as maister
Masket hath made vs here?

Now if Ch�ist had there told them in
dede, all that maister Masket hath here
putte in so foolishlye, to make the matter
the moze wonderfull: then woulde I de-
nye his maior. And so will I doe if him-
self put all that out agayn, and leaue no
moze in his maior then Ch�ist sayde in
dede, that is, that they shold verely eate
his fleshe & haue lyfe thereby, & th t they
shold not onely eate it bodilye, but also
spiritually, noz in dead gobbettes with-
out life or spirite, but quicke and ioyned
with the liuely spirite, by which it shold
gene lyfe, and without which, his fleshe
of his own proper nature to the geuyng
of life, could not auaille. Now say I that
if maister Masket had made hys maior
of this: all this had ben no cause for his
apostles to wonder, noz to be stoned &
stagger, noz to murmur and grudge as
they did that slypt away. For as seble as
maister Masket maketh the apostles in
the faith of Ch�ist: yet at y time without
anye such maner of meruaile, as might
make them stonne & stagger & slip away
from him, they believed such other thin-
ges as were as hard to belieue as this, &
y without any ferther inquisicion at al.

For elles why shoulde they not at the
same time haue merueyled of his ascen-
cion by to heauen, & ben moze inquisi-
tiue therof. For that was no little mer-
uaile neither, and was one of the thyn-
ges that made the Jewes & those dyscy-
ples to stonne and stagger, that there
slypt away from him.

Also they believed y he was god, and
had no such wonder therof, as made the
stonne and stagger, or be moze inquisi-
tiue thereof, whiche was as straunge a
matter as was all the tother, and which
poynt once believed, it was eth to belue
the tother withoute anye suche maner of
mer-

John. 6.

Math. 16.

How Ch�ist
died & the ge-
ueth lyfe.

A meruayling as shoulde make them eyther stonne or stagger thereat.

Howe as for being inquisitiue thereof: holy saint Chrysostome saith, that as straunge as the thing was of eating his flesh. (For that men had bene risen fro death thei had heard of in the scripture befoze, but that one shold eate anothers flesh saith saint Chrysostome, that had thei neuer hearde of) yet they beleued Chrystes woerde and folowed sozth syl, and confessed that he had the woordes of cuerlasting lyfe, and would not be by & by curious and inquisitiue as mayster

Wasker saith they would, yf they hadde beleued him that he ment of eating hys flesh in dede. For sainte Chrysostome saythe. That is the part of a discypyle, what soeuer his maister affirmeth, not to be curious and inquisitiue thereof, noz to make searche therein, but to here and beleue, and if thei would any thing further be enfourmed, abide a conuenient time. For thei that byd otherwise and were inquisitiue, went away back, and that thzough their foly. For saythe saint Chrysostome † whan soeuer it cometh in the minde, to aske the question how the thing may bee done: than cometh there into the mynde incredulitye therewith. So was Nichodemus troubled and asked. Howe maie a manne be bozne agayne whan he is olde? Hare a man entre agayne into his mothers belly and be bozne agayne: And so y Jewes said here to: how can he geue vs his flesh to eate: But thou Jewe if thou ask that, why didst thou not aske that in likewise in the miracle of y stue lounes: why didst thou not than aske howe can he fede so manye of vs with so little meate.

Why dydest thou not ask, by what meane he would and did encrease it so much. The cause was because thei cared but for the meat, and not for the miracle. But thou wilt peradventure saye, the thyng at y time declared and shewed it selfe. But than I saye agayne, that of that manyfeste open miracle that they sawe hym there wurke, they shoulde haue beleued that he coulde do these thynges so, that is to witte these thynges that they nowe murmured at whan they sayde, howe can he geue vs his flesh to eate. For therefoze (saith saint Chrysostome) byd our saviour wurke the tother myracle of hys stue lounes befoze, because he wold therewith induce them that they shoulde not distruste those thynges that he woulde tell them after, † that is to witte good

readers of his godhead, and geuyng of his flesh to eate.

The. iij. Chapter.

Now good Chrysten readers here you see by sayncte Chrysostome, that thoughc thapostles vnderstode well that Chryst spake of hys very eating of his flesh: yet there was no cause why they shoulde eyther doubtfully wonder, stonne, or stagger, or be by and by curious and inquisitiue thereof, and so destroyeth he playne mayster Waskers reason, but if it be to suche as are disposed for their pleasure better to beleue mayster Wasker than sayncte Chrysostome.

For euery man maye here well see, y saint Chrysostome meaneth here, that Chryst in those woordes beside all parabes and allegories, spake and mente of the very eating of his very flesh in dede. Whiche thyng leste mayster Wasker myght as he is shamelesse, byng yet in question and controuersy: I shall reherse you a fewe lynes farther of saint Chrysostome in this self same place. So thus he sayth here farther. † Those Jewes at that time tooke no commoditte, but we haue taken the profite of that benesite. And therefore is it necessary to declare howe marueylous are these mysteries (that is to witte of the blessed sacrament) and why thei be geuen vs, and what is the profite thereof. We be one bodye and members of Chrystes flesh, and his bones. And therefore they that are chrysten, are bounden to obeye hys pceptes. But yet that we shold be not onely by loue, but also in very dede turned into the flesh of his, that thyng is done by the meate that his libteral tyte hath geuen vs. For while he longed to declare and expresse hys loue y he boze towarde vs, he hath by his otone bodye mengled himselfe with vs, & hath made hymselfe one with vs, that the bodye shoulde be vned with the hedde. For y is the greatest thyng that louers longe for (that is to witte to be (if it wer possible) made both one. And that thing signified Job of his seruauces, of whome he was most heartily beloued. Whiche to expresse the vchement loue that they bare towarde hym sayde, who coulde geue vs the gifte, that we myghte haue oure bodyes euen fulfilled wpyth hys flesh: whiche thyng Chryste hath done for vs in dede, bothe to the intent to bynd

The part of a discypile.

Chrysost. hom. 45. in 6. cap. John.

Note. John. 3.

As in the moze seruēt loue toward him, and also to declare the seruēt loue and desyre that himselfe bare toward vs. And therfore hath he not onely suffered hymselfe to be sene or looked vpon by them that desyre and long for hym, but

Note.

also to be touched and eaten, and vberely to be infixed into his fleshe, and all folke to be fulfilled in the desyre of him.

From goddes bozde therfore let vs rply like lions that blew out fire at y mouth suche as the deuill may bee aferde to be holde vs, and let vs consider Christ our heb, and what a loue he hath shewed vs. The fathers & the mothers ostentymes put out their children to other folke to nurse. But I (may our sauour say) nurse and feede my children with myne own fleshe. I geue them here mine own selfe, so sauour I them all. And suche great hope I geue them all, agayne the time that shal come. For he that in such wise geueth vs himselfe in this life here:

much more will he geue vs himselfe in the life that is to come. I longed (sayde our lord) to be your brother. And for your sakes I haue communicated and made commen vnto you my fleshe and my bloude. The thinges by whiche I was ioynd w you, those thynge haue I exhibited agayne and geuen to you: is to saie the verye fleshe and bloude, by whiche I was made natural man with you, that same haue I in the sacrament exhibited and geuen agayne vnto you: This bloude causeth the kynges ymage to floure in vs. This bloude wyll not

suffer the beawtpe and the noblenes of the soule (whiche it euer watereth and nourisheth) to wyther or fade and falle. The bloude that is made in vs of our other commen meate, is not by and by bloude, but before it be bloude it is somewhat elles. But thys bloude of Christ out of hande watereth the soule, & wyth a certayne meruaylous myghte and strength seasoneth it by and by. Thys myffical or sacramentall bloude (that is to saye this bloude of Christ in the sacraunte) dyueth the Deuyls sarre of, and byngeth to vs not aungels onely, but the Lorde of all aungelles to. The Demils whan they beholde and see the bloude of Christ within vs, they flee sarre from vs, and the angels runne as fast toward vs. And yet saynt Christ some ceaseth not with all this, but goeth furth with a longer processe, declaring the great benefite of this bloud, both by the heding on the crosse, and by

the receiuing in the sacramento, which whole processe I thal parauenture here after in some other place reberse. But for this matter good christen readers, thus muche doth moze then suffice. For by lesse than this ye maye moze than playnely perceiue, that this olde holye doctour sainte Christosome, manifestly declareth and sheweth, that our sauour in those wordes that he spake to the Jewes, mencioned in the sixte chapter of sainte John, verely spake and mente of the very eating of his fleshe. Whiche thing he promised ther, & which promise he perfourmed after at his maundy, whan he ther instituted the blessed sacrament. ¶

Math. 26.

The .x. chapter.



Ad now good readers to finish at lasse this matter of maister Waskers agaynst my second argumēt (whiche he calleth my firste, because my first is such as he is loth to looke vpon) I returne once agayne to maister Waskers two soze captious questios, and likewise as he hath asked them of me, and I haue as you se so wel auoyded his ginnes and his grinnes & all his trimtrams, that he hath not yet trayned me into no trap of mine owne, as you see hym solempnely boast: so wil I nowe bee bolde to aske of hym fyfthe, whither sainte Christosome, here ys, & sainte Austine to, and sainte Cyrille, sainte Bede, sainte Hieronymus, and sainte Hilary, were of the minde, that thapostles vnderstode their mayster Christes wordes whan he sayd: ¶ And the bycade that I thal geue you is my fleshe. &c. And my fleshe is verye meate. &c. And I tell you verye trouth, excepte you eate the fleshe of the sonne of man. &c. ¶

If maister Wasker aunswere me to thys question naye or no, than thal he make me bolde to aunswere the same to hym. For than thal he not fere me with hys owne saying, that the gospel saith contrarye in the sixte Chapter of sainte John, yf he graunt and confesse himselfe that all those holye doctours say therein agaynst hys owne sayinge, whiche amonge them all, vnderstode that gospel as well as hymselfe alone, yea and thoughte he take frithe and freere Waskyn to hym to. And therfore yf he aunswere naye or no: than is he quite ouerthrowen as you see, and his second question

A question quite gone to, so; than can hee neuer come to it.

Howe on the tother syde, if hee answer me ye or yes: than se good reders wherto maister Masket bringeth hymselfe euen to be take in hys own trappe. For than he marreth all hys matter.

For sith you see clerely good readers, y al these holy doctours and saintes, openly doe declare by their plaine woordes which your selfe haue here already herd, that Christ in those woordes verely spake and ment of the very eating of his very flesh in dede: it muste nedes folow against maister Masket's minde (in the eares and the hartes of al such as beleue better all those holy doctours thā hym) that this is the right vnderstanding of Christes woordes, and that thapostles if they vnderstode his woordes, vnderstode them after the same fassion, y is to wpt y he spake & met of the very eating of his veri flesh in dede. And so serueth him his secōd questio of nought. For y cause whi thei meruailed not in anye murmuring maner, was because thei beleued it wel at their maisters word, which maister Masket doth not, and y cause why they were not by and by curiouse and inquisitiue, was as you haue herd S. Christosome declare, because they wer meke and obedient, and not so presumptuous and malapert, as M. Masket woulde haue ben.

Lo maister Masket here may you see lo, what woorthip you haue wonne with your questions, with whiche you haue not onely missed of training me into mine owne trappe, as you triumphe & boast, but are also dzyue into your own trappe your selfe, out of whiche you can neuer climbe by your selfe, no; all the b;etherhed be able to dzawe you vp, as long as the deull the very father of your lieng b;etherhed, lieth in the depe denne of hell.

Thus haue I good readers my strffe argumēt (as he calleth it) that he bo;eth to haue twise so substauncially soiled, y he maketh me therein suche a feble babe that I were not able to stand in hys strong hande: that argument haue I so strongly now defended, and geuen him in his owne turne so manye greate and foule falles, in euerye parte of hys procelle, that if this great clerke had so many so great falles geuen him at clerkenwell at a w;estlyng, he woulde haue had I wene neither ribbe, no; arme, no; legge lest he whole long ago, no;

at this lasse liste, his necke vnbzoken neither. And nowe therefore let vs loke howe he soileth my thirde argumente, whiche himselfe calleth my secōde, because he would haue the first for gotten.

The .xi. Chapter.

Thus good readers goeth maister Masket forth.

The secōde argument of M. Masket. After this text thus wisely proued to be vnderstāden in y literal sense with the carnal Jewes, and not in the allegorike or spirituall sense with Christ & his apostles: The whole sūme of M. Masket's confutation of the yong man, standeth vpon this argument, *a posse ad esse* that is to witte, god may do it, ergo it is done. God may make his body in many or in al places at once, ergo it is in many or in all places at once. Whiche maner of argumentacion howe false and naught it is, euery Sophister and euery man that hath wit, perceiueth. A like argument. God maye thewe M. Masket the truethe and call him to repentance as he did Paule for persecuting his church, ergo M. Masket is conuerted to god. M. Masket maye let him runne of an indurate hart with Pharao, and at lasse take an open and sodaine vengeance vpon him for persecuting his word, and barnyng his M. Masket's members: ergo it is done already.

In all this tale good Readers you see, that maister Masket is yet at y lesse wise constaunt and nothing chaungeth his maners. For as falsely as he reherced anye other argument before (wherein what falshed he v;id you haue your selfe sene) as falsely nowe rehearteth he this other. For rede good readers al my letter th;ough your self, and whan you finde that fashioned argumente there, thā beleue maister Masket in this matter, and in the meane while beleue vne as the treuth is, that with his lyes he moketh you. And sith he maketh vs first a loude lye for his fōudation, & buildeth after his argumentes vpon the same, wherewith he skoffereth so pleasauntly at me, that it as properly becommeth the manne to taunte, as it becommeth a Camel or a beare to daunce: I wil not to him argue, *a posse ad esse*, & sais he can lye ergo he doth lie, but I wil turne y fashid and argue *ab esse ad posse* and sais, y he doth lie, ergo he can lye, & so cōmend his wit. Lo this forme of arguing canne he not deny. And thantecedent shall you synde

As true whan you rede ouer my letter as himself can not say nay, but that the consecracion is formal.

But thā goeth maister Masket forth on and sayth.

Maister Mose must first proue it by expresse wordes of holy scripture, & not by his owne vnwrittten dreames. Chrystes body is in many places or in all places at ones. And than though our reason can not reache it, yet our faith measured and directed wyth the worde of faith will both reache it, receiue it, & holde it fast to, not because it is possible to god, and impossible to reason, but because the writtten woorde of our faith saith it. But whan we reade gods wordes in mo than twenty places contrary, that his body should be here: Mose must gyue vs leaue to helpeue hys vnwrittten banities, vereties, I woulde say, at leysour.

Here yese good readers how many thinges maister Masket hath tolde vs here. and how freshely he flozitheth the forth.

The first is that I must proue it him that the body of Chryst is in many places at ones, or in all places at ones.

The seconde is, that I must proue it by expresse wordes of scripture.

The thyrde is, y I may not proue it by myne owne vnwrittten dreames.

The fourth is, that if I proue it so by expresse wordes of scripture, than he wyll both reache it, and receiue it, and holde it fast to.

The fith is that he findeth. xx. places of scripture and mo, to the contrary, prouing that hys body is not here.

The sixth is, that therefore I muste giue him leaue to belieue myne vnwrittten banities, vereties, he woulde say, at leysour.

Now for the first god readers wher maister Masket sayth y maister Mose must firste proue it hym, that Chrystes body is in many places at ones or in all places at ones: I say that as for all places at ones, maister Mose muste not proue at all. For (wyth the sacrament is not in all places at ones) whither hys blessed body may be in all places at ones is no pointe of our matter.

Now as touchyng the beyng of hys blessed bodye in many places at onss, where maister Masket sayth that ere he be bound to helpeue it, I must proue it: he is very farre out of reason and out of the ryght way. For is maister Mas-

ker or father Frith befoze hym, bounde to belieue no moze than maister Mose were able to proue them? I say againe to father Frith and maister Masket both, that if eyther of them both, or any such other sonde felow as thei be, begin to deny now any such plaine article of the faith, as all good chrysten nacions, are and long haue be ful agreed vpon, so longe and so ful as they haue ben vpon thys, and so long rekened the contrary belieuers for heretykes: eyther maister Mose or any man els, myght well with reason reprove them therof, and rebuke them therfoze, and ony aunswere the foolyshe argumentes that they make agaynst the trowth, and should not ones nede to goe aboute the prooue of the full receyued & vndouted trowth, as though it were become doubtfull vpon every proude heretikes blasphemous foolyshe argument.

For if maister masket woulde now bring by the Arrianes heresye agayne, against the godhed of Chryste, whyche he myght as well as thys frantyshe heresy of frere Huiskyn and Wilcliffe agaynst the blessed sacrament, or if hee would now begyn the tother solishe heresy, wherof the prophete speaketh in the Psalter. *Dixit insipiens in corde suo non est deus.* psalm 5.

The foole saied in his harte there is no God, which he myght as well beginne as any of the tother twaine: if he woulda now for the furnishing of this heresye come forth with such vnreasonable reasons, as soe foolishe filosofhers brought in therfoze of old, wer it not inough for me to confute those foolishe argumetes whertho he would blinde simple soules? Muste I needes beside that goe make much a doe, and proue that there were a god, or els graunt this gose that there wer no god at all, because himself would say so ffl, when his sonde reasons were soyled?

Nowe to his second point, where it is not prouge for him to saye that I muste proue it (wherein as yese I haue proued hym a very foole) but he asygneth mee also what maner of prooue I muste make, and none may serue hym, but such as himselfe lyst asygne, and that therefore I muste proue it hym by expresse wordes of holy scripture: I aske hym than whither hee wyll be content if I proue it hym by expresse wordes of Chryst wrytten in all the fower euangellistes, Saint Mathew, saint Marke, Saynet Luke, and saynet John?

A if he say ye as I suppose hee will, than aske I him ferther wherfore he wyll be lieue the wryting of them foure. **W**her to what will he aunswere, but because y^e those ghospels of theyrs are holy scripture. **B**ut than shall I ferther desyre hym to shew me, how he knoweth that those foure bokes or any one of al four, is the booke of hym, whose name it beareth, or is the holy scripture of God at all. **T**o thys question loe (but if hee canne goe ferther than holpe Saynet.

Austyn could; or the maister captaine of hys owne heresy^s Martine Luther eyther) he must saye y^e he knoweth those bookes for holy scripture, because the commen knowe catholyke church hath so tolde hym. **N**ow whan he shall haue ones aunswered me thus: euery chylde may soone see what I shall aske hym againe. **F**or than shall I say, tel me thā maister **M**asker I beseeche you, sith you beleeue thys commen knowen catholyke church in that one great veritie, wherupon by your owne sayeng all the other wrytters depend: why shoulde you not as well beleeue it in thys other article, which it as plainly telleth you, and yet you doe deny it? **W**hy shoulde you not I saye maister **M**asker beleeue the church as wel, whan it telleth you god hath taught hys church that thys is his very body, as you beleeue y^e same church whan it telleth you, god hath taught his church that thys is hys very scripture, namely sith there are wrytten in y^e same scripture other thynges, to mans realty^e as harde to conceiue and as incredible to be lieue as that.

Here you see good readers, to what point I haue brought maister **M**asker. **I** haue set hym here so fast in the mire, y^e therin shall hee sticke and neuer cleane wade out while he liueth.

Moreouer **M**. **M**asker cannot denye me thys, but that the right belief in the sacrament, and diuers other thynges mo^r, were ones taught and beleued, and christen men bounden to be lieue them so, w^out expresse woordes of holy scripture laped forth for y^e profe, before any woode of the new testamēt was wrytten, and after peraduenture to, where tharticles were preached, and wrytten ghospelles not there. **N**ow if each thynges were at one tyme not only beleued, but men also bounden to the belief therof without expresse woordes of scripture for the profe: maister **M**asker must thā

thoughe there bee come wryting since, **E** yet either p^roue vs by expresse woordes of scripture, that of all that god wil we shall beleeue, there is nothing left out, but euery such thyng there wrytten in with expresse woordes, or els may he neuer make himself so sure, and face it out a this fashion with expresse woordes, y^e sauing the very plaine expresse woordes of scripture, we be no man of vs bounden to beleeue nothing els.

Now thys am I sure ynough, y^e such expresse woordes shall he neuer finde in scripture, that tell him expressely that all is wrytten in. **A**nd than sith he cannot p^roue vs thys pointe by scripture, but that at y^e leastwise we may be bounden to beleeue some suche thynges as in holy scripture is not expressely wrytten, which thynges those may be and which not, of whom wil god we shallerne, but of his knowen catholyke church by which hee teacheth vs which bee the very scripture?

Now as for the thirde point that **M**. **M**asker toucheth, in which he wyll allow for no sufficient profe myne owne unwrytten dreames, he giueth my dreames I thanke hym of his curtesy, much moze auctoritie than euer I loked for. **F**or whyle he reiecteth none of theym, but such as are unwrytten, hee sheweth himself redy to beleeue them, if I would vouchsafe to wryte them.

In the fourth pointe he promiseth, y^e if I doe by expresse woordes of scripture p^roue that it is so: than (thoughe it be a buse the reache of hys reason) yet wyl he by belief, both reach it & receiue it, & holde it fast to. **W**ould god **M**. **M**asker would abide by this woode. **F**or now I aske him again, whither he will be content, if I p^roue it him by expresse woordes of soe one of y^e fower euangelistes. **A**nd if he be content with expresse woordes of any one, than will I doe moze for hym, p^roue it by all foure.

For saint **J**ohn reherseth, y^e our saunt **J**ohn. 6. our said himself he woulde gyue theym his fleshe to eate. **A**nd that he ment of y^e sacrament, you see already p^roued here before. **A**nd the tother thre reherse, y^e **C**hrist said hymself whan he gaue them the sacrament, this is my bodey that shall be broken for you. **W**hat woordes can there bee moze playne and expresse than these?

But here sayeth maister **M**asker that these be not expresse woordes. **F**or

A he sayth that these woꝝdes be spokē but by waye of allegoꝝye. And hee pꝛoueth it as Frith doth, by y^e our sauour sayed of himselfe, I am the doze, & I am y^e vine.

Now remembꝛe good readers, that maister Masket belied me right nowe, and saied that all my second argument was, *a posse ad esse*, it may be so, ergo it is so. But now consyder good chꝛyſten readers your self, whyther this argument of his be not *a posse ad esse* in dede. For by those places, I am y^e doze & I am y^e vine, & such other: he concludeth y^e these other places of eating hys fleshe & gyuing of his body, was spoken bi an allegoꝝy to.

And how cōcludeth he that it is so: but because it may be so. And thus ye se good readers, that the selfesame kinde of arguing which maister Masket saith himselfe to finde with me, and falsely beliethe me therein (for I neded there none other thyng to dooe, but aunswere the thinges that Frith layed foꝝth against the catholike faith) the selfesame kynd of arguing I say M. Masket vseth himselfe, and so doth yong father Frith his fellow in folly to.

But than agayne whan they argue thus, These places may be so vnderſtāden by an allegoꝝy onely, as those other places be, ergo they bee to bee so vnderſtanden in dede: I haue pꝛoued already that his entent is false, and y^e thei maye not be vnderſtanden in an allegoꝝy onely as the tother be, but the plaine & open differēce betwene the places appere vpon the circumſtaunces of the text. This haue I pꝛoued agaynst Frith already, & that in such wise, as your self hath sene here, that maister Masket cānot auoide it, but in going aboute to defende Frithes foly, hath with his twoo solucions of mine one argument, oſter thā twyse ouerthrowen himselfe, and made myne argument moze than twiſe ſo ſtronge.

But yet good readers, because I say that those woꝝdes of Chꝛyſt. The bread that I shall giue you is my fleshe, which I shall giue foꝝ the life of the woꝝlde, and my fleshe is verely meate, and my bloode verely drinke, and but if you eate the fleshe of the sonne of man, and drinke hys bloode, you shall not haue lyfe in you, and so foꝝth all such woꝝdes as our sauour spake himselfe, mentioned in the syxt chapiter of saint Iohn, and those woꝝdes of our sauour at hys maundye wyꝛtten wyth all the tother thꝛee euangelyſtes: This is my body that shall be broken foꝝ you, be playne &

expꝛeſſe woꝝdes foꝝ the catholike faith, and maister Masket sayeth that they be not woꝝdes plaine and expꝛeſſe, but expowneſh them all another way (therfoze to breake the strife therin betwene hym and me, I haue byought you foꝝth foꝝ my parte in mine expolycion, the playne expꝛeſſe woꝝdes of diuerſe olde holy ſayntes, by which you may playne and expꝛeſſely ſee, that they all sayed as I saye.

And maister Masket also cānot himselfe say nay, but that against other heretikes befoꝝe hys dayes and myne, diuerſe whole general cōſailes of chꝛyſtendome, haue playnely and expꝛeſſely determyned the same to bee true that I say.

And all the countreis chꝛyſtened can also testiſye, that god hath himselfe by manifold open myꝛacles, plain and expꝛeſſely declared foꝝ the blessed sacrament, that thys is y^e true ſayth whyche maister Masket here oppugneth, and that Godde hath by those myꝛacles expownded hys owne woꝝdes hymselfe, to bee playne and expꝛeſſely spoken foꝝ our part.

And therfoze now good chꝛyſten readers, if maister Masket will make any moze ſtycking wyth vs, and not graunt Chꝛyſtes woꝝdes foꝝ plain and expꝛeſſe and accoꝝdyng to hys promyſe, reache and receiue the true faith & hold it faste toꝝye may playn and expꝛeſſely tel him, there shall neuer true mā, truſt his falſe promyſe after.

Now touching the fifth point, wher he ſaith y^e he ſyndeth. xx. places in ſcripture and mo to, pꝛouing that Chꝛyſtes body is not here in earth: remembꝛe thys wel good reader against he bring them foꝝth. For in hys ſecond part when we come to the tale, ye shall finde his mo thā twenty, farre ſewer than fiſtene, & of al that shall well ſerue hym, ye shall finde ſewer than one.

Then where hee concludeth in the laſte poynt vpon theſe fyue poyntes afore (whyche ſyue holwe wel they pꝛoue good chꝛyſten readers you ſee) that I muſte giue hym leaue to beſeue myne vnwyꝛtten vanities (vereties he would ſaye) at leſſour: if the thynges that hee calleth vnwyꝛtten vereties, were in dede vnwyꝛtten and inuented also by mee, than he myght be the bolder to call theym myne vnwyꝛtten vanities, and (as he calleth them befoꝝe) mine vnwyꝛtten dreames to.

But

A But on the tother side sith you se your selfe, that I haue shewed you them written in holy saintes bookes, & that a thousand yere befoze that I was bozne, and your selfe seeth it written in the playne scripture to, pꝛoued plain and expꝛesse foꝛ our part against him, by the olde exposition of all the holy doctours & saintes; and by the determinaciōs of diuers generall countayles of Christs whole catholike church, and pꝛoued playn foꝛ our parte also, by so many plaine open miracles: maister Pasker must needes be moze then madde to call nowe suche wꝛypten verities myne vnwꝛypten vanities, oꝛ mine vnwꝛypten dreames ether, excepte he pꝛoue both al those thinges to be but an inuencion of myne, & ouer that all those wꝛyptinges to bee yet vnwꝛypten, and that holy doctri ne both of holi saintes and of holy scripture vanities, and also that al the while that al those holi folke were a woꝛke therewith, they neither wꝛote noꝛ studied noꝛ did nothyng but dreame.

Now while maister Pꝛoze must therfoze vpon suche consideracions gyue maister Pasker leue to belieue this vnwꝛypten vanite, which is in all the .iiij. euangelistes an expꝛesse wꝛypten veritie: while I must I say therfoze vpon such foolithe false consideracions, giue hym leue to belieue the true sayth at leysour, if he had put it in my choyce, I woulde haue bene loth to giue him any leger leysour therein, foꝛ he hath bene so long out of right beliefe already. But sith he saith I must, I may not choose.

Wherof I am as help me god very soꝛy. Foꝛ excepte he take hymselfe y leysoure betime, leauing the businesse that hee daylye taketh in wꝛyting of pestylent bookes to the contrary: he shall els not faile to beliene the true faith at a longe leysour ouer late, that is to witte whan he lyeth wꝛetchedly in hell, where hee shall not wꝛite foꝛ lacke of lyght & burning vp of hys paper, but shall haue euerlasting leysour from al other woꝛke to belieue there that he woulde not belieue here, and lye stil & euer burne ther in euerlasting fyꝛe, foꝛ his foꝛmer vngraciouse obstinate infedelitie, oute of which infidelitie I beseeche God gyue him y grace to crepe & geateout betime. And thus you see good readers what a godly piece maister Pasker hath made you, which pleased him I waraunt you very well whan he wꝛote it.

But it wil not I wene please him now

very well, whan he shall after this mine answerede rede it.

The .xiiij. chapter.

At nowe goeth he ferther agaynst mee with a speccall goodly piece wher in thus he saith.

Here maist thou se christen reader wherfoze Pꝛoze woulde so sayne make thee belieue that thapostles lest aught vnwꝛypten of necessitie to be belieued, euen to stablish the popes kingdom, which standeth of Pꝛozes vnwꝛypten vanities, as of y pꝛesence of Christs body, and making thereof in the bread, of purgatoꝛy, of inuocacion of saintes, woꝛshipping of stones and rocks, pilgrimages, halowing of bowes & belles, and creping to the crosse &c.

If ye will belieue whatsoeuer Pꝛoze ca saie withoute the scripture: than can this poete sayne ye another church then Christs, & that ye must belieue it what soeuer it teach you, foꝛ he hath sayned to that it cannot erre, though ye se it erre & fyght against it self a thousand times, ye if it tell you blacke is white, and god is badde, and the Deuyll is Godde, yet must ye beleue it oꝛ els be burned as heretykes.

Still ye se the wisdom good readers, and the trowth of maister Pasker, in encry piece of hys matter. Foꝛ here you se that all these thinges that he spekketh of, as that the church cannot erre, and the creppng to the crosse, wyth all other ceremonies of the church, inuocacion of saintes, going on pilgrimage woꝛshipping of ymages, belieuing of purgatoꝛy, belieuing of the body of our sautour present in the blessed sacramēt: all these thinges hee calleth myne vnwꝛyptevanities, and maketh as though these thynges were all of my saynyng.

Is not this wene you wysely sayned of him, that the thinges comenly bled this riij. C. yere befoze I was bozne, should now be sayned and imagyned by me. But yet shall it bee as longe after my dayes and hys to, ere mayster Pasker and al the meany of them, shall amonge them al, be able to confute the thynges y my selfe haue in the matters wꝛypten. And yet hange not y matters vpon my wꝛytinges, but vpon y trowth it selfe, reueled vnto Christs knowe catholique church, both bi christ himselfe his apostles after him, by tradiciō & by wꝛyting both, & by many miracles confirmed, &

With