

# **The answer to the first** 1035 part of the poysoned booke whych a nameles heretike hath named the supper of the Lord.

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

## **The Preface.**

By Thomas More knyghte to  
 the Christen reader.

13



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

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

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

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

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

1. Corin. 15.  
 Euyl commu-  
 nicacion.

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

And would  
 God it wer so  
 nowe.

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

1. Corin. 15.

And such comunicacio it is therfoꝝe y  
 thapostle speaketh agaynst, of which he  
 saythe also that the contagyon creepeth  
 vnto, foꝝth

2. Tyme 2.

A godly pꝛy

Chap. 5.

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

And therefore he byddeth vs that wee should haue none other communicaciō with heretikes, but onely of reproung their heresy and giuyng them warning to leaue. And yet not euery man be bold to talke to long with them not euen ther of neither, nor ouer often to medle with them, lest as the pestilēce catcheth some tyme the leche that fasting commeth very nere, and long sytteth by the sicke mā busye aboute to cure hym: so some folke fainte and feable in the saythe matched with a selowe skourne and stronge in heresy, may sooner hym self take hurte, then do the tother good.

Saint Paule therfore inspired wryth the spirit of God, compendiously toucheth in very few words, both these two pointes at ones, where he wryteth vnto Titus: That man that is an heretike after ones or twise warnig: (Lo here is communicacion that he woulde we shoulde haue with hym) boide & eselwe him. So here yf se to that after ones or twise warnig of them, the bishop should as folke incorrigible expel them, and we shoulde if we wel dyd, keepe no more companye nor no more communicaciō with them, no saith saint John, not so much as byd them good speede or good morow when we mete them.

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

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

But some there are that first begynne but of such a baine curious minde, who the diuel bypucth after forward, & fyrste maketh them dout of the trowth. And after byngeth them oute of doute to a full beltefe of heresy.

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

But when they had the bookes, if men would abhorre theyr talking: gone wer all the pleasure that they take therein. But now whyle men controle them not but laugh and let them bable: pryde maketh them procede, and they procure mo and spred the bookes more abroad, and draw moe brethren to them.

There is no smial number of suche erroneous englishe bokes prynced, of whiche if fewe were bought, ther would not so lykelyhod so many be putte in prync, sauinge that some brethren there are in this realme, that of theyr zeale to theyr sects, being of such substaunce that they maye so beare it, geue some mony ther to befoze hande, content to abyde the aduerture of the sale, or geue the bookes aboute for noughte to bynge men to the byuell.

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

But in the meane whyle, ther is come oner a nother booke agaynst the blessed Sacrament, a booke of that sozte, that Fritthes booke the brethren maye nowe so beare. For more blasphemous, and more bedelem type then this booke is, were that booke harde to bee, whyche is yet madde inough as men say that haue serue it.

This booke is entituled: The supper of our Lord. But I bespew such a shewer as so serueth in the supper, that he conuertyth away the best dysh, and byngeth it not to the boze: as this man would if he coulde, conuey fro the blessed sacrament Christes own blessed flesh & blood, and leaue vs nothing therein, but for a

memo

Be not bolde  
to talke longe  
with an here-  
tyke,

Titus. 3.

Note.

Dissimulyn  
g sufferance.

Are there not  
manye suche  
heretikes.

Quemortal onely bare breade and wyne.

But his handes are to lumpish & this messe also to greatesoz hym to conuepe clene, specially syth the dythe is so deare and so daintie, that euery chrystian man hath his hart bent therto, & therfore hys eye set thereon to see where it becometh.

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

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

And of truth Tyndall wrote vnto Fryth that George Jay hadde made a booke against the sacrament, which was as yet partly bi his meanes, partly for lacke of money, reteneid & kept fro ppynt. How beit what George Jay, would do therein afterward when his money wer come, that could he not (he saith) assure hym.

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

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

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

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

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

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

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

Dyvers ther are in dede, of those that are learned and haue redde the booke, & thinke for the lacke of learning and of wytte also, that they fynde euery where therein, the boke should neither be made by Tyndall noz by George Jay neither, but rather by som yong vnlearned sole.

How beit as for me, I thinke the boke might be for al that made by Tyndall or by George Jay either. For y matter being diuiled against the blessed sacrament the worst or the most foole, the most learned or the lest, is al in a maner ope, and in that matter maketh lytle dyfference.

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

For as for Tyndall the captain of our Englyshe heretikes (who befoze he set to these franlies, men had went had hadde some wyrt, and was taken for full pzetyply learned to ye see good chrystian reders playnly tryed by hys bookes, that an vnlettered mā myght be ashamed to write so vnlearnedly, and a mad man woulde almoste ware red for shame, to wyrt in some thinges so frantikely.

As touchig frere Warrs and George Jay, the brethren and systern them selte see they wyrtes so wasted, and their learning waren so slender, that the brotherhead hath litle list to reade the. And som of the brethren that say this newe wyrt was made by George Jay, thynk that y cause why he set not hys name thereto, was because he wist wel the brethren dyd not regard him. And Tyndall had in his letter also declared hym for a sole, by rea so whereof he thought y if it came vnder his name, y estimaciō therof wer but loss

W.iii. Fryth

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

**F**oz all be it that in the booke that the bryethzen that are here haue sent ouer to pypur, Tyndall and hys felowes to bygyde the woꝝlde withal, purpose to make many chaunges, and amende & aduance his parte, vnderproppng it wpyth thepyr owne proper lies: yet that the meanes be metely wel founde to controll their fallshood I trust, & to take awai their cloyes and leaue his folye bare. And then shall men plainly see, that of one whom the bryethzen boit soz so wyle, they neuer dyed in Englaunde before, anye falle herefpeke so fo. p. the.

But now as touching thys new com ouer booke, which the maker hath entituled The supper of the Lorde: though the man haue named it the supper of our sauour Christe, yet hath the man made it the supper of the diuel.

**T**he specyall effecte of all hys whole purpose is to feede vs wpyth the most poisoned herelye that labourerth to kyl the catholyke christen faith, concerning the blessed sacrament of the aulter, all or it by the waye he putteth soo: the dyuers othher herelye besyde.

**T**hys vnlaucry supper of hys, wpythout any cozne of salte, and spiced al with popson, he diuideth as it were into two courses, that is to wytte into the treating and decyryng of two speciall thinges specyfyed in the gospell of Christe, wherby Christen people plainely perceue, that in the blessed sacrament of thaulter, is y very blessed body of Christ his very fleshe and hys blood.

**I**n the first part which I cal here hys first course, occupieng the one halfe of hys booke, he treateth the woꝝdes of Christ spoken in the first chapter of saint John, which woꝝdes our sauour speaketh, of the eating of his fleshe and dyncyng of hys bloude,

**I**n his second parte, which I cal hys seconde course, he treateth the maundyng of Christ with his apostles vpon theare thursday, wherin our sauour actually dyd institute the blessed sacrament, and therein verelye gaue hys owne verelye fleshe and bloude to hys twelue apostles hymselfe.

**I** shall therefore deuide this worke of myne into twoo partes in lykelypse, of

whyche to ain this shall be the first, wher in I shall detect and make euery mā perceue thys mans euill coquery in hys fyrst course, concerning the treatyng of Christes woꝝdes in the fyrte chapter of saynt John.

**A**nd aibeit that I shall afterward sed you soo: my seconde part also against hys seconde course: yet shall I so vandle this mans mischeuous heresi in this fyrst parte, that though I neuer wrote woꝝde moze hereafter of the matter, yet to the percepyng of the trouthe, and detection of hys false hood, this first parte myghte suffice for all the whole matter.

**I**n hys first part, he fyrste expoundeth the later part of the first chapter of saint John, and by his declaracion labourerth to drawe men from the percepyng of the trouthe, and setteth soo: the also both hys pypncipall heresie, and ouer that diuers other.

**A**lso in the same parte he argueth agaynst all men in generall that expound any of those woꝝdes of Christe ther spoken, to be ment by Christe of the very eating of his fleshe (as the catholik church beleueth) in the blessed sacrament.

**I**n that firste parte also he argueth agaynst me by name in special, and pretteth to soyle such argumetes as I made in my letter against the poisoned treatise, that John fyrthe had before made in that matter against the blessed sacrament.

**I**n that part also the man bringeth in two places all in great, whych he hath pyked out by long leysour among al myn bookes, in eyther of whiche two places, he sheweth that I haue notably contraryed myne owne wytyng, that I haue wyrtten my selfe in other places before, and sheweth also the places where.

**I** shall therefore good readers, in thys first part of myne geue you fye bookes, and some of them very thorte.

**I**n the first wpyll I geue you the exposition of the selfe same woꝝdes of Christ mencioned in the first chapter of saynt John, by whych who so conferre them & consider them together, shall I trust perceiue wel the fallshood of hys expoficion, & not be deceyued thereby. And for myne expoficion, ye shall not giue me y thank. For I haue but pyked it oute here and there oute of the wytyngs of dyuers old holye men.

**T**he second shall shewe you for a sample, some of the fautes bothe in folyes and errours, that the man hath made vs in hys

**I**n his expofition.

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

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

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

But in the treating of this matter w hym, I ſhal lacke ſomewhat of the com- moditie that the man hath in diſputyng with me. Foꝝ he hath a greaſe pleaſure oft tymes, now in one maner, now in another, now to talke of me, and now to ſpeake to me by name, wyth (thus ſayth Moze) and (to maſter Moze) and ſome tyme (maſter Moche) (let Moze mocke on and lye to) and many ſuch goodly gar- niſhings mo. But he wil be foꝝ his own part ſure that I ſhall not dyſpute wyth hym by name, and therefore he keepeth it alwaye.

And therefore what ſolpe and what falſhod be founden in this booke, he foꝝ ceth very lytle. Foꝝ ſhame he thyncketh he canne none take thereby, whyle folke knowe not his name.

Wherein he ſareth much like to ſome beaſtly body, that woulde not care to ſyt downe wyth hys face to the wallwarde, and eaſe hymſelfe in the open ſtreet, and though al the towne at ones tooke in his taile, take it foꝝ no ſhame at al, becauſe they ſe not hys face.

And verilye as we ſee ſometyme that ſuche as walke in dyſours, haue muche the leſſe feare and ſhame, both what they do and what they ſay, becauſe they think them ſelfe vnknownen: ſo do theſe folk of tē tymes little force what they wyte, that ble to put their bookes, & ſet not theyꝝ names vnto them. They thinke theſelfe vnſene while theyꝝ name is vnknowē, and therfoꝝ they feare not the ſhame of their

ſolpe. As ſome haue I ſene ere this, full boldlye come daunce in a maſke, whoſe dauncing became theym ſo well, that yf theyꝝ dyſours had beene of theyꝝ faces, ſhame woulde not haue ſuffered theym to ſet foꝝth a foote.

And maſter Mummer vnder his maſkers face ſoꝝ ceth not much to ſhift a falſ caſt among, with a paire of falſe dyce. And that is moſt true.

And therfoꝝ ſythe thys man by with- dꝝawing hys name from hys boke, hath done on a viſour of diſſimulacion, dyſſimulinge hys perſon to boyde the ſhame of his falſhode, and ſpeaketh to much to be called maſter Mumer, whych name he were els wel woꝝthi foꝝ his falſe dice, I ſhal in this diſpicio betwene hym and me, be content foꝝ this ones (ſyth by ſome name muſte I call him) foꝝ lacke of hys other name to cal him maſter Maſker. And thus finyſhing thys pꝛeface, we ſhal begynne the matter.

## The firſt boke

The .i. Chapter.

**M**Aſter maſker hath in this his poſyned treatyſe agaynſte Chryſtes holeſome ſupper. xxxii. leues. In the firſte. xlii. wherof, he expoundeth vs y later part of the ſixt chapter of ſaint John. And incidently bi y way, the mā maketh as though he answered y reaſons whiche I made in my letter, agaynſt the peſtilent treatice that Frythe made firſt agaynſt the bleſſed ſacrament. And in the ſame. xlii. leues alſo he bryn- geth foꝝth two thinges foꝝ ſpecial nota- ble, wherin he ſaith I haue openly con- traried myne owne wytyng.

I wyll good reader peruſe the rema- nāt of his booke after this firſt part an- ſwered. In which containing theſe thzee thinges that I haue reherſed you, y ſy: ſh hath he ſo handled, y al wer there noi (as ther are in dede) diuers falſe herſies in- terlaced therein, yet it wer foꝝ the matter of very ſleight effect. Foꝝ in his expofici- on he nothing toucheth noꝝ cometh nere to the thing wherin the pointe of all the matter ſtanderh. The ſecond point hath he ſo wel treated in his argumentacion that the reaſons whiche I laye agaynſte Fryth, maſter Maſker firſt falſeli reher

W. iiii. lviij.

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

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

### The. ii. Chapter.

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

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

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

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

### The. iii. Chapter.

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

It is I trow good reders to no man almost unknowen, y the holy scripture of God is in suche merueylous maner, by the profound wysedonic of hys holy spirite, for the more plentuous profit of his church, deuised, indighted, and wrytten, that it hath not onely that one sense true which we call the litterall sence, that is sold cense, to wyte that sence which for the first lesso therof, God would we should perceiue & learne, but also diuers other senses spiritual, pertaining to the profit of our maners

John. 6.

John. 6.

Exod. 16.

The scripture hath many

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

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

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

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

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

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

ys it be watered with the floodes of vertue, and so forth in some such maner expound vs all the remanant. He lo y<sup>e</sup> thus doth, doth in my mynde right wel. But maye if he would do it in the maner and wyth the minde, that master Masker expoundeth vs Chyestes wordes, all in allegories here, and would teache vs such a spiritual sense, to make vs belieue that those wordes were to be none other wise vnderstande besyde, but that ther were no such floodes flowing forth of paradise, nor no such paradise at all, I wold wene verely that he were a very heretike.

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

And in lykwyse good readers if master Masker here dyd onely expounde al those wordes of Chyeste, as things spoke of spiritual eating by wyse of allegory, that wyse woulde I well allowe, for so doth not onelye such as hee is, but also good saythfull folke to. But now when he draweth all Chyestes wordes to those allegories of a false wyse purpose, to make menne wene (and so saythe hym selfe for hys part) that they signifye none other

Jud: ch. 15.

Note this allegory.

Allegories are to be suffered & accepted

Another thing: this is the point that puerly  
maister *W*alker an heretike.

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

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

And now that myne exposition shal  
be true in dede, that shal you ere I leave  
you, so clerly perceiue & see, that I trust  
there shall neuer anye suche heretike as  
this is, be able to blinde any man after  
that readeth it, except some such as wyl-  
lingly lyft to wynde, or while he put out  
theyr eyes, wyl holde theyr heades to  
hym them selfe.

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

in the euenting, and *C*hristes owne wal-  
kyng after vpon the sea, and after that  
on the morowe the people coming after  
to seeke him in other shypes, which peeces  
maister *W*alker left out and would not  
medle with, because it hath an harde al-  
legory declared bi holy doctours, which  
shew that the shippe in which the disci-  
ples went, betokened the church wher  
was but one, and the other diuers ships  
that came after, betokened the diuers  
churches of heretikes. And yet in that  
one shyp that signified the church, they  
were as appeared after, both good & bad  
together. But let this pece passe for this  
ones, I wil begyn y<sup>e</sup> text but ther as mai-  
ster *W*alker beginneth hymself. No good  
christen readers these be the wordes.

### The. iiii. Chapiter.

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

This



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

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

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

### The exposition of the saide text.

#### The .v. Chapter.

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

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

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

Thus he gaue his Apostles and disciples warning of his betraying, of his raking, of his death, of his resurrection, of his ascension, by his word before the things were don in dede. And of his comig

John. 11.

Math. 16.

John 1.  
Mat. 16.

1. Cor. 9.

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

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

John. 3.

Of the tone he talked with Nicodemus that came to him by night, & durst not be sene w him by dai foꝝ dread of the Jewes.

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

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

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

John. 8.

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

Math. 14.

kettes of the fragmentes.

Upon the occasiō of this myracle (god reader) of these fye lones, by such a miracle so multiplied as a thing very conueniēt, he took his beginning to induce therupon the feast that he would in this woꝝlde leue perpetually with his church, by feedinge of innumerable thousandes with that one lōse that is his blessed body in the forme of bread. Not foꝝ that the miracle of the feeding of the Jewes and this feeding of Chriſtes church, is in euery thing lyke, (betwene whiche twayne there are incomparable differences) but because the lesse miracle & in some part lyke, is a conuenient thing foꝝ an entre and a begynnyng wherewpyth to drawe them farther. And vnto his apostles at the tyme so was it, & yet vnto this tyme vnto al god chriſtēn people so is it.

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

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

The. vi. chapter.

Then that after the myracle of the feeding so manye people w so few lones, our lord had (as it foloweth in the gospel) with drawen himself asyde into the hil, because he saw the people wer minded to make him their kinge, & dyſciples had entred in the euening after into a ship, & Chriſt appearing to them walking vpon the sea, & calming the tempest, whē they would haue takē him into their ship, the ship was sodainly comē to the lād. The people on the moꝝow longing to finde our lord again, toke other litle ships & came thither after, & folowed his dyſciples, fro whō they thought he would not lōg be, al though they knew Chriſt went not in the ship with the. And whē they came on the tother side of the sea to Capernaū. & founde not onely the ther but him to, the merueylng much thereof, they sayd vnto hym,

John. 6.

After

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

**A** property of the Godhead. Begun, 2.

In these wordes our sauour wel declared hys Godheade, in that he told the thei myndes and thoughtes, whych is a property belongynge onely to God. For as the scripture sayth: our Lord beholdeth the heart. And specialllye syth he tolde them their myndes, beyng such as reason woulde haue went thei myndes had bene the contrarie. For syth that after that God had so fedde, and fylled them of that bread, and that they hadde sene so muche lest yet belyde, they dydoe vpon the syght of that myracle say: This is the verye prophet that shall come into the worlde, and by those wordes declared clearelye that they thoughte he was

Dmto. 18.

Christe, that is to witte Messias, whom they looked for by the prophesy of Moyses and other prophets, that shuld come to saue the worlde, and that thereupon they woulde haue made hym kyng: who coulde haue went that they coulde haue hadde so soone vpon the morow so colde a mynde towarde hym, as to go sail and seeke hym for none other deuocion, but for the feeding of their belyes. But our sauour (whose deepe syghte entred into thei heartes, and laboured not vpon any fallible coniectures) both saw the sickness of thei vnperfytte myndes, and as a perfyt physician agaynst thei disease, diuised them a good and perfytte medecyne, sayeng vnto them thus: Woorkes and labour for the meate, not the meate that perissheth, but for the meate that abydeth into euerlastyng lyfe, whiche meate the sonne of man shall geue you, for him hath god the father sealed. As though he woulde saye, ye labour hyther and seeke me for suche meate, as I fedde you with the tother dat, but that meate is soone gone and perissheth. Labour and woorkes, and make you meete that you maye eat the meate that shall neuer be gone, nor neuer perissheth, but shall laste wyth you for euer in euerlastyng lyfe.

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

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

For the better perceyving wherof, **Waterpail** ye shall vnderstande that the mater pail meate that men eate here, hath two maner of perisshinges. One by whyche thorowe the naturall operacion of the bodye that receiueth it, it is altered & chaunged, and leeseeth his owne forme, shape, nature, and substance, and is touned into the nature and substance of the body which it nourissheth. And in this maner of perisshing, perissheth al the meat & creature that eateth, or els it nothing nourissheth.

The tother maner of perisshing by which the meate perissheth, is that perisshing, by which the meate that is taken through glotony, is for the inordinate appetite and vse therof, destroyed and punished by God, and the glotonous belye to. Of which maner of perisshing saynte Paul saith: The meate for the bely, and the bely for the meate, and God shall destroy both the one and the tother. This is spoken agaynst those that eate not for the conseruacion of their life & their helth to preserue thei selfe to the seruyce of God, but eate & drinke onely for the voluptuous pleasure of thei body.

1 Corin. 6.

Now taught our Lord the Iewes in these few wordes a doctryne shorte and compendious, that they shoulde neuer be glotons in laboring for the meate that perissheth of that second fashio, nor so veryly highlye esteeme the meate that perissheth of the first fashio, that is to wyte any maner of meate that onely nourissheth the body, but that they shoulde labour and worke and endeavour themself that they myght be meete to receiue and eate that meate that shall abyde & endure with them in euerlastyng lyfe, that is to say, that as them selues wer both bodies and soules, so spirituallly to receyue and eate of hys owne Godhead, with the sciencion wherof they shoulde after this life be euerlastyngly fedde among hys angels in heauen, and for the meane while in this worlde, bodyly to receiue and eat hys owne blessed body into thei, as an earnest peny of their perpetual conuiccion and incozpozacion wyth him afterward in the kingdome of hys eternall glorye, wher our bodies shall also be fedde for euer, with the far passing pleasure of the bodyly beholding of his glorious bodye there in hys owne beuotiful forme, whiche we now verylye receyue here, hydde in the

A shorte doctrine.

As in the blessed sacrament in lykenes and forme of breade.

This is y<sup>e</sup> meate y<sup>e</sup> Christ in those woꝝdes met, & wold they shuld laboꝝ to make them selfe meete foꝝ. foꝝ this meate wyl in no wyse perishe. But where as the bodye meate that the man eateth of the shepe in the nourishyng of the mā, perissheth and leeseh his owne nature, not turning the flesh of the man into y<sup>e</sup> flesh of the shepe, but being tourned from the owne proper nature of thepes flesh, into the natural flesh of the man, this meate

**B** is of such vigour and strength, that in the nourishyng of the man it abiderh whole and unchaunged, not being turned into the flesh of the man, but altering, tounyng, & transforming, as holy saynt Austine sayth, the fleshy man fro his groce fleshyenes, into a certayne maner of the pure nature of it selfe, by participation of that holy blessed flesh and immortall, that is with his lively spirit immediately ioyned and vnseparably knit vnto the eternal flowing fountaine of al lyfe, the godheade. This meate therfore Christe biddeth them labour and woꝝke foꝝ in those woꝝdes: **W**ork you not foꝝ y<sup>e</sup> meate that perissheth but that abyedeth into euerlasting lyfe.

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

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

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

of man could not giue them that meate, & y<sup>e</sup> were free from al perisshyng & permanent into euerlasting lyfe: he taketh away that obieccion and sheweth them that he is not onely the sonne of mā, but also the sonne of God, and no moꝝe very man. **The sonne of** (that is to wyt not of Ioseph but of oure foꝝefather Adam the firste man) then he is verily God, in that he is the sonne of God, as verily and as naturailly begotten of God the father by generacion, as he was verily and naturailly descended of our foꝝefather Adam by ynfall disceit and propagation. Which thing our sauour shewed them in these woꝝdes: *Hunc enim pater signauit deus*. foꝝ hym hathe God the father sealed. This is to sai, that him hath god the father, specially sequestred and seuered and set aside out of the number of al creatures, and hath sent him in to the world, anointed, signed, & marked with y<sup>e</sup> very prynt of his owne scale. **The sonne of**

foꝝ (as the old holy doctours declare, & among other saint Cyprian and saint Hilary) the scale of the father with which he sealed hys sonne, is nothing els but him selfe his owne very nature & substance. And therfoꝝe hath God caused these woꝝdes to be writen in holye scripture, that God the father hath sealed his sonne, as our sauour said here to the Jewes, and that Christ is the image, prynt, and character of the father, as saith saynt Paul because we ther by shoud learne and vnderstand, that as a true scale truly prynted, leaueth in the tother the very whole expresse thing that it is it selfe, not as it is yron, Steele, oꝝ coppe, spluer, brasse, oꝝ gold. but as it is a scale, that is to wyte thys sayhyoned fygure oꝝ that, and yet kepeth it whole wyl neuer the lesse it selfe, so dydde God the father in the sealing of God the sonne, that is to wyt in his eternal bygettig: geue him al that euer was in hym selfe, all his whole wyl, all hys whole wysedome, al hys whole myght & power, and finally al his whole nature, substance, and Godhead, and yet kepe neuertheles al the same stil himselfe. **The scale of**

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

Note.

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

**Psalm. 44.** Our sauour Chyſt, anoynted aboue all other creatures with fulneſſe of all graces, by the contunccion of his manhoode in wonderful vnity with his omnipotent Godhead, meruelouſelye making one perſon of God and man together.

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

**The. vii. chaſpter.**

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

**John. 4.** Now were thoſe Jewes yet ſomewhat leſſe glotons then are many chyiſtē people nowe a dayes. foꝝ they coulde haue bene content ſo that they ſhoulde neuer haue felt hunger moꝝe, to haue foꝝboꝝn eating foꝝ euer. As the womā of Samary, ſo that ſhe might haue had of our ſauoure one draughte of ſuche water as might haue quenched her thirſt foꝝ euer, was well contented in her owne mynde to haue foꝝboꝝne dꝝynke foꝝ euer. But many chyiſten men there are, that wold not I wene be content to take either ſuch meate oꝝ ſuch dꝝynke, though God wold offer it them. foꝝ many men haue ſuche a pleaſure in eating and dꝝynking, that they woulde not gladlye lyue but euen to eate & dꝝynke. And foꝝ the pleaſure thereof, they loue better hanger and thurſte, then the harmeleſſe lacke of them bothe, though God wold giue it them. foꝝ we ſe that they ſeek meanes to make theyꝝ appetite greddy. And ſome will eate ſalte meate, purpoſely to giue them a cozage to the cuppe. Theſe folke do not long to eate and dꝝynke, to lyue the lenger, but long to liue, to eate and dꝝynke the longer. Theſe be thoſe therfoꝝe of whom the apoſtle ſaith: *Eſca ventris et ventris eſcis, deus et hunc et illum deſtruet*, The meate foꝝ the bely,

*Want me liue to ſate.*

*Coſm. 8*

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

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

**John. 6.** Theſe Jewes I ſai therefoꝝe & the womā of Samary, wer not of this mynde, but ſo that they might haue lacked y grief of hūger & thurſt, they wold haue ben content as it ſemeth to haue foꝝboꝝe meat & dꝝik.

How be it to ſay the truth, their woꝝdes wel wayed, it ſemeth that their affections, were worſe then they ſeme at the firſt ſight. foꝝ as me thinketh they wer not ſo glad to put away theyꝝ fault, as to make a chaunge of one fault foꝝ another. not ſo gladde to leeſe the pleaſure of the meate that is the maintenaunce of gloriſy, as to get them to reſte & idlenelle y

is the maintenaunce of flothe. And oure Loꝝd touched thapꝛete of flothe in theſe Jewes, whē he had them, *Operamini non cibū qui perit. etc.* Woꝝke you foꝝ the meate, not that y peritheth, but that that abideth in to euerlaſtig life, noting therein as ſaith ſaint Chyſoſtom, that flothful appetite by which they woulde ſain haue had him ſede them ſtil by miracle, withoute any labour of their owne. And the womā of Samary ſaid vnto him: Loꝝd giue me of y water y I nede no moꝝe to laboꝝ hither & dꝝaw by water here at this deepe well.

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

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

*Beſt the main tenace of floth*

*John. 4.*

*Floth is beſt noyous vnto mankynde,*

*Eſe. 2.*

*Agaynſt yde gamblers,*

As though that els they: tyme could neuer passe, but þ sonne woulde ever stand even still ouer their heades and neuer drawe to night, but if they draue awaye the day with dauncyng oꝝ some suche o:ther goodly gaming.

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

Robert to gamig  
must serue,

**B** a refreshyng of the weareye and fozewatched body, to renewe it vnto watche and labour agayne, not al men in bodely labour, but as the circumstances of the persons be, so to be busied in one good busynesse oꝝ other. Foꝝ reste and recreation shoulde bee but as a sawce. And sawce shoulde be vnto wel serue foꝝ a faint and weake stomake, to get it the moze appetite to the meate, and not foꝝ encrease of voluptuous pleasure in euery greedy gloton that hath in himself sawce malapert alredeye inoughe. And therfoꝝe likewise as it wer a sond feast that had all þ table ful of sawce, & so little meate therewith that the gesses shoulde go thence as empty as they came thither: so is it surely a verpe madde oꝝ dered lyfe, that hath but little tyme bestowed in anye fructfull busynesse, and all the substance idelye spent in playe.

Saluce,

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

**The viii. chapter.**

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

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

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

**W**hy is it anye labour to belieue? ye verily good readers to belieue wel is no little woꝝke, and so great a woꝝke, that no man cā do it of his own strengthe without the special helpe of God.

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

**Psalm. 77.**

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

But against this our lord tolde them agayne, that the bread that they dyd eate in deserte, was not giuen the by Moyses, nor giuen the verily fro heuē neither.

**Foꝝ**

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

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

### The .ix. Chapiter.

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

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

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

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

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

**G**od is it good readers, to cōsider wel these wordes, lest by these wordes wōg vnderstāden, some men might wene (as these heretikes teache, that now a dayes renewe that olde heresy that both saynt James & saynt Poule by playn expresse James, 2, wordes reproue, that our Lord woulde Gal. 3, aske no more of anye chrysten man, but only bare sayth alone. Whiche heresy (whereof they so much boasted a whyle) these heretikes now feele so fully confuted, that though they liue still like those that belieu it, yet in their wordes and wytyng they be fain to recrete for shame and to seke such gloses to saue theyr olde wytyng, as might make vniwise menne wene that they neuer meant othertwyle then the whole catholike church cōmonly teacheth & preacheth. Whiche if they had mente none other in dede (as in dede they ment and yet mene farre other still) then hadde they ye wot well made much busines about nought.

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

**B**ut than what say we to these wordes of our sauour? He that belieueth in me shall neuer thyrst. By this worde

f. f. of neuer

saythe is the first entre to vertus.

Heb. 11.



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

Lahe. 1.

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

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

Jacobi 1.

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

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

belieue in hym. For it soloweth not by and by, that who so belieue hym, belieueh in hym. For the deuilles belieued Chyrist and sa him, but they belieued not in him. And Chyrist.

we belieue saynt Poule, but we belieue not in Saynt Poule. To belieue therfore in him, is with belieueing to goe in to him, & to be incoꝛporate in hys membres. Thys is the sayth that God requirereth and crackereth of vs, that is to witte, the sayth that by loue will worke well. Yet is sayth discerned and seuered from woꝛkes, as the Apostle sayth, a man is iustified by sayth without the woꝛkes of the lawe. And there are woꝛkes y<sup>e</sup> seme god without the faith of Chyrist, but they be not, for they be not referred vnto that end of which all good thynges come. For the end of the law is Chyrist vnto iustice vnto al that beleue. And therfore our sauour would not discern & deuide sayth from the woꝛke, but sayth that the faith it selfe was the woꝛke of god, that is to witte, the sayth that by loue woꝛketh.

Here ye perceiue good readers, that to belieue meritoriously, so as it shal be rewarded with saluacio, may not be sayth alone, but sayth with a workinge loue. For it maye not be a bare belieuyng of Chyrist, but it must bee a belieuinge in Chyrist, that is as Saint Austine sayth, not an ydele dead standyng beliefe, but a belief liuely, quick, & spring, & by charitie and good woꝛkes euer walkynge & going into Chyrist. And then they that so belieue in him, not with the bare onelye faith y<sup>e</sup> these heretikes preache, but with the well working saythe that the catholike church teacheth, they shal be saued from our sauour from eternall hunger and thirst.

### The .x. Chapter.

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

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



**A** say, to make them beleue. And now he sheweth them that for all this they haue not that beliet yet, but yet must worke & laboꝝ to haue it. Then myght they haue asked him, whiche way may we come to it: But because they asked hym not, he of his high goodnes tolde them the mene vnasked & sayd: † All that my father geueth me shal come to me. † As though he would say. Though my father haue sent me downe to call you to me, & though I preache to you and tell you the trouthe at your eare, & worke miracles befoze you, that you may see the at your euen, yea & fede you by miracles, & put them euen in your hely: yet can you neuer come to me by saythe, but if my father byynge you. Neuer can you be myne by saythe, but yf my father geue you me. Howe if ye knowe of anye good guyde that coulde bying you to the place whither ye wold sayne goe, where you shoulde fynde the thing that ye woulde sayne haue: what woulde you doe? woulde you not labour to him, woulde you not pray and entrete him to goe with you and guyde you thither? Howe haue I tolde you who can bying you to me by sayth, that is to wit, God my father, and therefore labour to him to gyde you to me, pray him to geue you to me, withoute whose helpe ye can neuer coe to me. It is I tell you no smal thing to beleue in me. For but if by grace of my father first pꝛeuent you, ye can neuer begyn to thinke thereon. But he hath now pꝛeuented you by sending me to call vpon you. Howbest, yet for all that, but if he go furth with you and helpe to lede you forward, you may saynte and fall, & lye still by the waye and come no further furth toward me. But now he helpeth you forward by mine outwarde myracles whiche himselfe worke with me.

**B**ut yet excepte he worke with you inwardly, with his inward helpe to draw you, you can for all this, neuer come at me. Call well vpon him therfoze, & pray him so drawe you and bying you & geue you to me. Which if you doe, & endenour your self for your owne parte, as I bode you befoze to worke & walke with hym toward me, he shall surely bying you in to sayth, & by sayth into hope & into charitie both, and so geue you graciously to me. And than shall I geue you the liuely meate that I spake of, if ye wyl abyde with me. † For hym that cometh to me wil I not cast out. † Let him loke that he cast not himselfe oute. For surely I will not if hymselfe will abyde. For it is my

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

## The xi. Chapter.



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

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

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

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

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

¶.

proper

preuenting  
grace.

John. 6.

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

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

God dyed for vs.

John. 3.

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

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

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

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

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

Shalbe ready to sayth.

The nature  
of man abhor-  
reth death.

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

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

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

### The .xij. Chapter.

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

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

Philos.

Euerlasting  
liuely bread.

Num. 21.

And the people murmured in desert against Moses for Anna, & sayde that their stomake wambled against y<sup>e</sup> light meate, and wished their olde bondage again, of whiche they wer before so wery while they were in Egypt, yet thoughte they now that they were well then, because they might then set ouer the pottes that had the soden fleshe in them, of such fleshe yet some of such bondslaves hadde haply then but the sauour. When these had heard him now speke all of such spiritual food, they heartes so sore arose

against him, that their affections were cleane fallen from him sodaynly. For a day before they had him in hygh estimation, and called hym the Prophet that should come & redeme the world, & wold haue made him king, because they thought he wold fede them by miracle without they labour, where their other kinges bled to pill them & polle them, & kepe them vnder tribute so bare, that wth great labour they could scant fynde themselves meate. And therfore woulde they as I say after that sedyng that he fed the so by miracle, so fain haue made him king that he was sayn to withdraw himselfe aside & fle fro the, till that mynd of theirs

wer gone. And that was not long as ye see. For now that after their great hope of such another feast for their bodies, they heard him turne all to the feeding of their soules, & that for the feeding of their belies, he went not aboute to geue them so muche as one lofe among them all to their breakfast, they murmured against that that he had sayd of himselfe, & I am the quick bread that am descended from heauen. And then they sayd: Is not this Iosephes sone? know not we his father & his mother both? How saith he then of himselfe I am descended from heauen. &

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

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

so muche haue you the more nede to leue your murmuring, and applye your self to pray him (if he draw you not) to draw you, and as the Prophet sayth, to pray him strayne your iawes with a bitte and a bydle, and drawe you by the cheekes, magre your teeth, and make you turne your willes from your bely toy, to come to the soule fode with me. For where as your belly meate shall perishe belly and all, he that thus shall come to my feast, he shall not perishe. For I shall rase him by again in the last day into euery lasting lyfe. And if ye meruaile at thys that I saye, that my father must drawe you and draw you, that is, that he must beside all outward teaching, teache you within, by leading and drawing you into the truth of faith, by his inward operation ioined with y<sup>e</sup> towardnes of your willes preuented, moued, & set a worke with occasions of his former grace, if ye merueile of this maner of drawing, and of my fathers inward teaching, remember that your own Prophetes saye, that all folke shalbe taught of god. And now God teacheth you, for I teche you, which am as I tolde you the bread of lyfe that am descended from heauen. And surely there shall no man be taught that sayth, but if God teache him. For euery man is not full taught that heareth it, but he that heareth it, and learneth it, whiche no man can doe by any outward voyce, without God working within. And he will not worke, nor his wisdom will not enter into an euil willed heart. And therfore leaue your murmuring, & pray my father to teache you, not onely outwardly as he teacheth you now by me, but inwardly also, that you may be learned by his working so sayth, with you and within you. But why doe I tell you so often that you cannot come to his gift of sayth (without which you cannot come at me) but if my father geue it you. Verily because I wold you shoulde praye him for it. For though he preuent you & geue you occasions toward the getting of that gyft: yet letteth he not so little by this great gyft of learning & sayth, that he list to call it awaye vpon them, that when it is shewed them, set not so much therby as to desyre it and pray therfore.

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

Psalm 34.

My father must draw you.

Eph. 5.4.

Sapient. 10.

John. 6.

The blyss of wages.

**I**n me, that ye would not doe it.

And therefore not speaking of myne owne power, I tell you all of the power of the father, that without him ye cannot come to me, because I would haue you pray to hym, that he wold geue you the grace, that as ye know by fayth, and knowledg him alreadye for God, so ye may know by fayth and knowledg him for my father too, and then shall you by the same fayth, knowe and knoweledge me also for his sonne. And then shall you not murmur at my wordes, but humblye come to me, as to the sonne, not of Ioseph, but of God, and knowledg me

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

Note how to come to chꝛist

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

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

**The. xij. Chapter.**



**H**ere as our sauour, god redeers in the begynnyng vpon occasion of his miracle wrought vpon the multiplicacion of the bread, touched both the breadde of his Godhead, and also of the geuing them of hys own bodye to be eaten in fourme of breadde, and that he somewhat dyd insinuate and sette furth the same in those wordes, I woꝝke you not the bread that perissheth, but the bred that abideth into euerlasting life, which the sonne of man shall geue you, as I somewhat told you before, not of myne own mind, but of the mind of diuers holy doctours, Alcuynus, saint Thomas, Theophylactus, and Saynt Cyrill: Pe see that oure sauour in manye wordes whiche I haue nowe declared you, hath opened and shewed vnto them the bread of his godhead.

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

**L**et vs heare now therefore of the geuing of Chꝛistles own blessed body verely to vs to eate in the blessed sacrament, what Chꝛist himself sayth.

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

Whereas before they murmoured at the light spirituall bred of hys godhed, he telleth them now that he will not onely geue them that bred to fede vpon, by fruition of the beholdinge face to face when the time shall come, as he hath also geuen it them in one maner alreadye by his incarnation to fede them spirituallly in the mene while by spirituall doc-

trine,

1 Cor. ii. 2.

ctrine, but that the bred y he will geue the to fede vpon, that beside that he his own flesh, eue the very same that he will geue for the lyfe of the worlde, meaning that he would berely geue men the same very flesh to eate and fede vpon, both bodilys and spirituallly in remembraunce of his death, that he would for mannes redempcion berely geue to death, and berely for a sacrifice offer vp to God by death.

But nowe sayth maister Wasker the aduersary of the blessed sacrament, that our sauour ment no more in those wordes, **B**es, And the bred that I shal geue you is my flesh, which I shal geue for y lyfe of the worlde, but that he would geue it for the life of the worlde by his death, and meant nothyng at all of the geuyng of hys fleshe before his deathe, or after hys death, nor nothing in these wordes or any that in the same Chapter folow, intended to speake of anye suche maner of geuyng his bodye to eate, as he is receyued and eaten in the blessed sacrament, nor nothing meant in this Chapter any thing to speake of that matter.

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

And therfore will these aduersaries of the sacrament say, y in thys expoficio of mine, all y euer I say, wherby it maye appeare that our sauour in these wordes wrytten in this. vi. Chapter of saint John, any thing spake or ment of the geuyng of his bodye to be eaten in the blessed sacrament is an imaginacion of mine owne hed, as maister Wasker argueth & spebeth alway of maister Wore his sayth as thought it wer no mas els but myne.

But to the entent god readers that ye may clearely perceiue maister Waskers malicious falschod therein, I shal in diuers places of thys expoficion, concerning speciallly thys poynte of Chyristes speaking & mening of the geuyng of hys own very body in the blessed sacrament rehearse you the names of some of those who I folow therein, & some of their wordes too, by which ye shal see that I deceue you not as maister Wasker doeth, y thorow all his expoficion flitteth all fro the poynte, & dysstimuleth all the wordes of those old holy men. y expounded it in such

wise, as he would we should wene that no god man euer did.

Upon these wordes therfore of our sauour: And the bred y I shal geue you is my fleshe, that I shal geue for the life of the worlde: thus say h Theophylactus.

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

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

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

These are not my wordes to god chrysten reader, but the wordes of y old holy cuning doctour Theophylactus, which was also no latine man but a greke, because maister Wasker speaketh so much of papistes, as though y catholike sayth wherby the catholike church belieneth, y in the blessed sacrament is y very blessed body of chryst, wot a thing but made and ymagined by some Pope of Rome.

Now if maister Wasker will say y mine expoficio is in this poynt false: here you see god readers y mine expoficion is not myne, but the expoficion of Theophylactus. And therfore let him leue dauncing with me, & daunce another while w hym.

But mark wel two thinges now god reader in these wordes, one y thys god holy doctor calleth the blessed sacrament bred as saynt Beule doeth, and our sauour hymselfe also, in these wordes of his in

Theophylactus  
vpon the  
6. Chapter  
of saint John

Note these  
wordes.

Note the pro  
uision of god,

1. Cor. ii.

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

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

And therfore Theophylactus calleth it bred, because it was bred, as in *h* scripture the serpent into which Aarons rod was turned, is called a rod still, whyle it was no rod but a serpent. For there is it thus written. *¶* The rod of Aaron did deuoure the rodde of the magicians. *¶* And as the scripture calleth the serpent there a rodde: so calleth it the sacrament bred. And as Theophylactus calleth here the blessed sacrament by *h* name of bred, & yet declareth that it is no bread: eue so doe all holy doctours that call it by that name of bred, both meane in dede, & also doe clerely declare, *h* though they call it bred, they know well it is no bred but in likenes & fourme of bred vnder the sacramental signe, *h* very blessed body of Christ fleshe, bloud, bones & all, & neither without the soule nor the godhead neither.

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

In these wordes good readers, marke well that he saith it is a figure, and yet for all that the very fleshe of Christ.

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

craft, with which master Masket, Frith and Tyndall, and all these heretikes, labour to deceiue you in the wytynges of all the old holy doctours.

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

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

Two poyntes to be marked.

### The xiiij. Chapter.

**N**ot to the intent that ye may see that maister Masket in his exposition, dooeth but plainely mock you: consider yet again these wordes well, *Et panis quem ego dabo caro mea est, quam ego dabo pro mundi vita.* Whiche texte, all be it that in the latyne it be somewhat otherwise, that is to wit, *Et panis quem ego dabo caro mea est pro mundi vita.* Withoute these wordes, *quem ego dabo*, in the secounde place, whiche latyne texte, were yet moze for my purpose, yet syth not onely the greke texte is as I rehearsed you firste, which was the language wherein the Euangelist wrote, but that also bothe the Greke expositours, and many of *h* latyne expositors too, doe so expowne it, & *h* though those wordes wer out, yet they be such as the sentēce wold well requite to repete and vnderstande, and finally, because I find that maister Masket himselfe doeth in his exposition take that texte in the firste fashyon, onely chaungeynge one worde in the second place, that is to witte, this worde (geue) into this worde (paye,) whiche change he maketh as for an exposition: I am contente to take the texte as hymselfe

Translatacion.

Exod. 7.

Re.



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

Christ gaue  
his fleshe  
for the  
world.

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

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

This exposition good readers, ye see is euident, open & playn. But now see good readers for goddes sake the falschod of master Masket in his expostion vpon ysame wordes. Wheras our sauour as you se speaketh in these few wordes of these two

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

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

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

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

Here



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

## The .xv. Chapter.



**W**hen y<sup>e</sup> Jewes heard our lord say, that besyde the spiritual meate of the bread of his gods head, the bread that he wolde geue them should be his own fleshe: then beganne they to contend and dispute among them upon that worde, as one of the most merueilous & strange wordes that euer they had heard before. And therefore they sayde, howe can this man geue vs his fleshe to eate?

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

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

Our blessed lady when the angel told her that she shoulde conceiue and byrning furth a child, asked this question, howe shal y<sup>e</sup> be? For man I know none, not for that the any thing doubted of the trouth of goddes word sent her by goddes messenger, but because she would know the meanes, forasmuch as she had determined her self upon perpetual virginite, & therof a promise had passed & a bow was made, and Iosephe well agreed therewith as it maye well be gathered bypon the gospell.

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

fore when she answered, how shal that be, sith I knowe no man: this answer had not been to y<sup>e</sup> purpose, if she had met no moze but y<sup>e</sup> she knewe none yet, for he sayd not that she was conceiued yet, but shoulde conceiue after. Which she might after doe by the knowledge of her housband after, though she knew no man yet. And therefore we may well gather of his wordes & hers together as I haue shewed in my dyalog, y<sup>e</sup> when she sayd, howe shal this be for I know no man, she met therin, not only that she knewe none already, but also that she had promysed & bowed that she neuer would know man afterwarde, bising therin such a maner of speaking, as a mayde myght say by one who she would neuer haue, we may well talke together, but we wedde not together.

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

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

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

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

August. in enarratione in Psal. 98.

John. 1.

Of this word howe.

Luke. 1.

Mary bound perpetual virginite.

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

**O**f trouth if our lady had wayed her howe as light as haply some light bowe elle wold, this mind she might haue had. **P**ea & some bowelles peradventure ther are, which as yet neuer intend to breake their bow, but think they wold not with the breaeking of their bow fall in the displeasure of god, though they wist to win therewith al this whole wretched world, which yet would be peradventure well content, that god would sende the word and bid them go wedde & geat chyldren.

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

**C**onoughty mind, god would suffer the deuyl to illude suche a bowelle, & transfigure himself into y likeness of an angell of light, & call himself Gabriel, & tell her that god greteth her wel and sendeth her word that she shall haue a child: though he therewith went his way & neuer tolde her moze whether it shold be good or bad, her secrete inward affeccion toward her fleshy lust lurking in her hearte vnknewen vnto her self, couered & hid vnder y cloke of that mynd, that she woulde not for all the world take her owne pleasure without Goddes will, would make her vnderstand this message for a dispensacion of her bow, & for a commaundement to breake it, and so goe furth and folowe it without any ferther question, and go geat a child, & make the deuill a prophet.

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

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

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

And therefore was her question farre fro y question of zachary, y father of S. John, which asked not y angel how, but what token he shold haue y he sayd true, for els it semed y for al his word, because of their bothe ages, he was mynded no moze to meddle w his wyfe, lity he thought possibilitie of generacio passed. And for y diffidence was he punished by y losse of his speche til the birth of the childe.

And her question was also very farre fro this question of the Jewes bere, and from their asking how, while the cause of her question was sayth, and the cause of they

The which  
things are  
to be wayde.

¶ Of their question diffidence.

John. 2.

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

Lo, here the man was deceiued in y<sup>e</sup> he thought vpo a bodily byrth, wheras our saviour met of a spiritual birth, by faith and by the sacrament of baptism. And therfore our Lord tolde him furthwith, y<sup>e</sup> he ment not that a man shoulde be bodily borne agayn of his mother, but met of a spirituall regeneration in soule, by the water and the holy ghost.

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

Now these Jewes here, to whō Christ preached of the geuing of his body to the for meate, wer not fully in y<sup>e</sup> case of Nichodemus, but in some point they were nerer the trueth then he was at the begynning. For they tooke our saviours wordes right, in that they vnderstode y<sup>e</sup> he spake of his own very fleshe, and that he would geue it the to eate, wheras Nichodemus vnderstode no parte of the generation & byrth y<sup>e</sup> Christ spake of. But they mistooke the maner how he wolde geue it them, & ranne furth in the deuice and ymaginacion of their own fantasy.

But in diffidence and distrust they wer like Nichodemus whiche sayd: how may a man be borne agayne when he is olde? And peradventure y<sup>e</sup> farther of fro endeuour toward beleuing. For in Nichodemus though I fynd no consent of sayth in conclusion, yet y<sup>e</sup> gospel speaketh not of any finall contradiccion in him, nor of any desperate departing, as these Jewes & these disciples dyd. And Nichodemus spake in hys cause after, but these disciples neuer walked after with hym.

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

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

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

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

s. Cyrill. li. 4.

¶ The Jewes (sayth he) with gret wickednes cpe out and saye agaynst God: how may he geue vs his fleshe: and they forgeat that there is nothing impossible to God. For while they wer fleschly, they could not (as saynt Poule sayth) vnder-

cap. 13. in euan. ge. 10.

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

1. Cor. 1

For it is a Jewes word that same, and a cause of extreme punishment. And Nichodemus therfore when he sayd: How may these thynges be: was answered as he well was worthy. Art thou maister in Israel & knowest not these thinges: Let vs therfore (as I said) be taught by other

howe.

folkes fautes, in gods worke not to aske how: but leane vnto himselfe the science and the way of his own worke. For like wise as though no man knoweth what thing

Ask not how in Goddes worke.

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

Esay. 55.

My deuices be not as your deuices be,  
nor my wayes suche as your wayes be  
saith our lord: but as the heauen is exal-  
ted from the earth, so be my wayes exal-  
ted aboue yours, and my deuices aboue  
your deuices. Christ therfore which ex-  
celleth in wisdom & power by hys god-  
hed, how can it be but that he shal worke  
so wonderfully, that the reason & cause  
of his workes, shall so farre passe & ex-  
cel the capacite of mannes witte, that oure  
mynd shall neuer be possible to perceiue  
it. Doost thou not see often times what  
thing menne of handcraft doe. They tel  
vs somtime that they can doe some thin-  
ges, wherein they wordes seme of them-  
self incredible. But yet because we haue  
seene them sometyme donee suche other  
things lyke, we thereby beleue them  
that they canne dooe those thynges to.  
Howe can it bee therfore, but that they  
be worthy extreme torment that so con-  
temne almyghty God the worker of al  
thynges, that they dare bee so bolde as  
in his wordes to speake of how, while he  
is he, whom they knowe to be the geuer  
of all wisdom, and which (as the scrip-  
ture teacheth vs) is hable to doe al thing.  
But now thou Jew if thou wilt yet crie  
out and aske how, then wil I be content  
to play the foie as thou dwelt, and aske  
howe to. Then wil I gladly aske thee,

Exod. 4.  
Exod. 4.

Exod. 7.  
Exod. 14.

Exod. 15.  
Exod. 17.

Jo. 10. 3.  
Jo. 10. 6.

how thou camest out of Egypt, how Mo-  
ses rodde was tourned into the serpent,  
how the hand stricken with leproye, was  
in a moment restored to his former state  
agayn, how the waters turned into blud,  
how the fathers went thow to the midde  
seas, as though they had walked on drie  
ground, how the bitter waters wer chan-  
ged swete by the tree, how the fountayn  
of water flowed out of the stone, how the  
running riuer of Jordan stode still, how  
the incerpugnable walles of Jerico were  
ouerthrowen with the bare noyse & cla-  
mour of the trumpettes. Innumerable  
thynges there are, in which if thou aske  
how, thou must nedes subuert and sette

at nought all the whole scripture, the  
doctrine of the Prophetes, and Moyses  
own wytyng to, wherupon you Jewes  
ye should haue believed Christ, and if  
there semed you then any hard thyng in  
his wordes, hably then haue asked him.  
Thus should ye rather haue done, then  
like drunken folke to crye out: How can  
he geue vs his fleshe? Dooe ye not perceue  
that when ye say such thynges, there ap-  
peareth anon a great arrogancy in your  
wordes.

Here you see good readers, that S. Cy-  
ril in these wordes playnly shewed that  
Christ here in these wordes. The b: cad  
that I shall geue you is my fleshe which  
I shal geue for the life of the world, met  
of the geuing of his fleshe in the sacramēt.  
And y the Jewes wondered that he sayde  
he would geue them his fleshe, and asked  
how he could doe it, because they thou-  
ght it impossible. And in reproofe of their  
incredulitie and that folye mynde of  
theyrs, (by which they could not beleue  
that god could geue them his own fleshe  
to eate.) Saint Cyril both sheweth that  
many handycraft men doe thynges such  
as those that neuer saw the lyke would  
beene impossible, and also that in anye  
worke of God it is a maddenes to putte  
any doubt and aske howe he can doe it,  
sith he is almyghty and hable to doe all  
thing. And to thentent that no chrysten  
man should doubt of the change & con-  
uersion of the bread into Chrystes ble-  
sed body in the sacrament: Saint Cyril  
here by way of obieccio agaynst the Jew-  
es, putteth vs in remembraunce (for vs  
he teacheth though he spake to them) a-  
mong other myracles he putteth vs I say  
in remembrance of diuers conuersions  
and chaunges out of one nature into an-  
other, that god wrought in the old law.  
As how the hand was turned fro whole  
to soze, and from soze to whole again so-  
dayntly. How the waters were sodayntly  
turned from bitter into swete, & how the  
waters wer turned fro water into blud  
and how the dead rodde of Moyses was  
turned into a quicke serpent.

It is a mada-  
nes to aske  
how god can  
doe. . .

#### The. xviij. Chapter.

At yet shall ye see & vpon the  
wordes of Christ folowing,  
S. Cyril alway more & more  
declareth that christ spake there  
of hys verie bodye, that he  
would geue menne to eate in the blessed  
sacrament. For it foloweth in the text of  
the gospell.

Then

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

Cyrrill l. 4.  
Capit. 14. in  
Euan. 10.

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

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

Clap. 7.

**¶** For the Prophecie Esay saith: But if ye beleue ye shall not vnderstand. Therefore it was of necessitie requisite, that they shold first fasten the rotes of fayth in their minde, and then aske such thynges as wer metely for a mā to aske. But they before they would beleue, woulde out of season aske their importune questions fyrst.

**¶** And for thys cause oure sauour declared not vnto them howe it might be done, but exhorte the to seke the thyng by fayth. So on the tother side to his disciples that beleued, he gaue the pecies of the bread saying: Take you & eate this is my body. And in likewise he gaue them the cup about saying, drinke you of this all, this is the cuppe of my bloud, whiche shall be shedde for many, for remission of synnes. Here thou seest, that to them that asked withoute fayth, he opened not the maner of this misery or sacrament. But to them that beleued, he expounded it though they asked not.

Math. 16.

**¶** Therefore let them heare this, those folke I say that of arrogancy & pride will not beleue the fayth of Chryst. **¶**

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

ed thein that that was his bloud. And thus you see well by Saynt Cyrill, that maister Parker here, which by his exposition woulde make vs wene that our sauour in all his wordes here to y Iewes ment onely to tell them of the geuyng of his flesh to the death, & that he meant nothyng of the geuyng of his flesh to eate in the blessed sacrament, doeth in al his exposition but playe with false dyce to deceiue you.

Now as for that saint Cyrill here calleth it by the name of breadde, that is I troulwe the thing that can nothyng trouble you. For I haue shewed you before by the wordes of that great holpe doctoz Theophilactus, that it is called bred, because it was bred, & because of the forme of breadde that remaineth, and yet is no breadde in dede, but is the very blessed body of Chryst his very flesh and his blud. As you see also by Saynte Cyrill here, whiche of this blessed sacrament so ofte reherceth and inculketh the myracle, exhortyng all folke that no man be moued to mistrust it, though the thyng be merueylous, nor aske as the Iewes did, how such a wonderfull worke can be wrought but mekely beleue it, sith he is God that saith it, & therfore as he saith it, so doubte not but he cā doe it, as he doth other like thynges, & did ere he wer bozne into this world, of whiche thynges Saint Cyrill hath here reherced some. As the turning of the water into blud, as he turneth in the sacrament the wine into bloud, & the turning of Aarons rod into a serpent, & that into such a serpent as deuoured by all y serpentis of y Egipciane witches. Like as our sauour in the blessed sacrament turneth the bred into his owne body, y holy holesome serpent that deuoureth al y popponed serpentis of hell, and was therfore figured by the brasen serpent that Moyses did set by in the maner of a crosse in the deserte, the beholdyng wherof deuoured and destroyed the benome of al the poppon serpentis that had stongen any man there.

why the sacrament is called bread.

Exod. 7.

Rume. 21.

### The. xviij. Chapter.



**A**d albeit that I shewe you, good chryffen readers, saynt Cyrilles wordes and his exposition vpon the place, because maister Parker shall not make menne wene that I make all the matter of myne owne headde: it semeth me that our sauour

decla.

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

**I**n these wordes ye see good readers, how playnly that our lord sheweth the, both the profite of the receiuing, and the perill of the refusing, and also both that he not onely speaketh of his very body & blood (whiche thyng maister Manker agreeth) but ouer that also, that he more plainely and more precisely sayeth, that they shoulde verely eate it and drinke it, (whiche thing maister Manker denyeth) and yet is that the thing that our sauioz in these wordes most specially laboureth to make them beleue. For that he spake of his very flesh, they perceiued well ynough. But that he wold haue them verely eate it, that they thought such a manner thing y they neither would doe nor could beleue, because they mistooke the matter therof, wening that they shoulde eate it in dede, pierces cutte out as the bochers cutte the beastes in the thammels.

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

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

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

But surely, though neither any man had euer wrytten vpon these wordes of Chryste, nor our sauioz himselfe neuer spoken word therof after, that euer had in wryting comen into mennes handes: yet are these wordes here spokē so playn & so full, that they must nedes make any man that were willpynge to beleue hym, clearly perceiue and knowe that in one maner or other, he woulde geue vs hys own very flesh verely to be receiued and eaten. For when the Jewes sayde, howe can he geue vs his flesh to eate? He answered the with no Sophisms, but with a very playne open tale tolde them, they shoulde neither distrust that he coulde on his part geue them his flesh to eate, nor yet refuse vpon theyr parte to eate it, if euer they woulde be saued. As though he woulde say: Wherefore you and mistrust you my word: and aske how I can geue you mine owne flesh to eate? I will not tell you how I can geue it, nor in what fourme and fashion ye shall eate it, but this I will tel you, neither in tropes, allegories, nor parables, but euen for a very playn trowth, that eate ye shall my very flesh in dede, if euer ye purpose to be saued, yea and drinke my very blood too.

For but if you be content to eate, & with a true sayth to eate the flesh of the sonne of man, and drynke his bloude: ye shall not haue lyfe in you. But who so with a true wel working faith, eateth my flesh and drynke my blood, he hath euerlasting life. Not only because he is as sure to haue it whan the tyme shall come, as though he hadde it already, by reason of the promyse that Chryste here maketh, where he sayth: And I shall resuscitate and rayse him vp at the last daye, but also for that the very bodye of Chryste that he receiueth, is very lyfe euerlasting of it selfe,

And verely  
so we doe,

The bodye of  
Chryst is verely  
lyfe

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

¶ The xviii. chapter.



And to shew moze and moze  
that he meneth plainely of  
very eating and very dypn-  
king: he sayeth, my fleshe is  
verely meate, and my blood  
is verely dypnke. Upon these wordes  
saith saynt Cirill thus. ¶ Christ here  
declareth the differēce agayn, betwene  
the mystycal benediction, that is to wit  
the blessed sacrament and manna, and  
betwene the water flowyng out of the  
stone, and the communion of the holy  
blood. And thys he repeteth agayne, to  
the entent they should no moze meruaile  
of the miracle of manna, but that they  
should rather receyue hym which is the  
heauēly bread and the gyuer of eternal  
lyfe. For fathers sayed our sauour,  
dyd eate manna in hys desert and they be  
deade. But thys bread is descended fro  
heauen, that a man should eate thereof  
and not dye. For the meate of manna  
brought not eternall life; but a short re-  
medy against hunger. And therefore  
manna was not the very meate, that is  
to wit manna was not the bread fro he-  
uen, but the holy body of Christ that is  
the meate that nourisheth to immorta-  
lite and eternall life. He sayeth some  
manne: but they dranke water out of  
the stone. But what wanne they by  
that for dead they be, and therefore that  
was not the very dypnke but the verye  
dypnke is the dypnke of Christ, by  
which death is bitterly tourned by and  
destroyed. For it is not the blood of him  
which is only man, but the blood of that ma-  
n, which being ioined to the naturall lyfe  
(that is to wit the godhed) is made also

life himselfe. Therefore we be the body &  
the meembres of Christ. For by this blef-  
sed sacrament we receiue the very sone  
of god hymselfe. ¶

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

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

¶ Upon which wordes also, thus sayeth  
holy saint Cirill.

¶ Lyke as if a man vnto moulten were  
put other waye, it cannot be but that he  
shall throughe out mengle the one with  
the tother: so if a man receiue the fleshe  
and the blood of our lord worthely and  
as he should, it cannot be but y he shall  
be so ioyned with Christ, as Christ  
shalbe with him & he with Christ.

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

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

Cirillus li.  
4, ca. 16. in  
eua. Johā.

Note.

what it is to  
receiue the  
sacrament  
effectually.



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

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

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

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

And therfoze saith S. Austin as Pros- per reherseth in libro sententiarum prosperi.

He receiue the meate of lyfe, he drin- keth the draught of eternyte, that dwel- leth in Christ, & in whom Christ dwel- leth. For he that discordeth fro Christ, neither eateth the flesh of Christ, nor drynketh his blood, though he receyue every daye indifferently the sacrament of that great thyng to the iudgement and dampnacyon of hys presumpti- on.

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

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

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

For that saint Austine ment not to deny that the blessed body of Christ is verely receiued and eaten in the blessed sacrament, both of euil folke and good, it appereth plaine by that that in moe places than one, he speaketh of the trai- tour Judas for albeit that in some pla- ces he putteth it in doute and ques- tion, whither Judas receiued the sacra- ment amonge the apostles at Christes maundy, or els that the moꝛcell that he receiued were not it: yet in diuers pla- ces he affirmeth y he dyd. And in those places he affirmeth plainly that in the sacrament hee rescued Christes bles- sed bodye, as euill and as false as the traitour was, as in his fifth booke de baptismo hee clerelye declarcth in these wordes.

Like as Judas to whome our lord gaue the moꝛsell, not by receiuing any euill thyng, but by euill receiuing of a good thing, gaue the deuil a place to en- tre into himselfe: so euery man that vn- woꝛthely receyue the sacrament of Christ, maketh not the sacrament euil because he is euil, nor maketh not ther- by that he receiue nothing, because he receiue it not to his saluacion. For it was neuer theles the body of our lord & the blood of our lord, euen vnto theim of whom the apostle saied, he that eateth it and drinketh it vnwoꝛthely, he eateth & drinketh dampnacion to himself.

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

And that ye maye plainly see also August. in that saynt Austyne in calling the bles- sed sacrament the body of Christ, mea- ned not to call it onely a figure or a memoꝛiall (besyde hys other playne wordes in many sundry places) he wꝛi- teth in a pistle vnto Eleusius, Clozium, and

The euil re- ceive the body of Christ.

dist. 165. ad Eleusium et Clozium etc. Feltem.



**Q** and Felix, declaring the great excellēt  
*The price of* goodnes that Chyſte ſhewed to ſo falſe  
*our redēpcion.* traitour Judas, he ſaith that  
 Chyſte gaue vnto Judas at hys laſt ſup  
 per the price of our redēpcion. And  
 what was the price of our redēpcion,  
 but his owne very bleſſed body.

**H**owbeit Frith was on euery ſyde  
 deceiued in the perceiuing of S. Auſ-  
 tins minde, which miſſehappd hym as  
 I ſuppoſe for lacke of reading any ſer-  
 ſet in S. Auſtines woꝝkes, than thoſe  
 places that he ſounde falſely drawe out  
 into ſerre Hnikins booke.

**F**or S. Auſtin in very many places  
 plainly declareth, that euery man good  
 and badde bothe, receiueth and eateth  
 in the ſacrament, the very body & blood  
 of Chyſte. And alſo thoſe woꝝdes in  
 which he ſayeth, that euill folke eate it  
 not, he meaneth that they eate it not ſo  
 as they receiue the effecte therof, that is  
 to wytte to be by the receiuing and ca-  
 ſting therof incoꝝpꝝate ſpiritualli with  
 hym, as a liuely membꝛe of his miſtical  
 body & ſociete of ſaintes, ſo that he may

**C**ome in Chyſt and Chyſt in hym, but  
 lacketh y<sup>e</sup> ſpiritual effect of hys eating,  
 becauſe he is euill & eateth not Chyſtes  
 fleſhe in ſuch maner as he ſhould do, that  
 is to wit woꝝtely in true faith, & pur-  
 poſe of clene and innocent life, as ſaint  
 Auſtine in hys booke *de Hæſphemia ſpiritus*  
*ſancti* declareth well in theſe woꝝdes.

**¶** Chyſte alſo that Chyſt ſayth, he that  
 eateth my fleſhe and drinketh my blood,  
 dwelleth in me and I in hym: How ſhal  
 we vnderſtande it. May we vnderſtand  
 thoſe folke therin to, of whom the apoſtle  
 ſaith that they eate & drinke their iuge-  
 ment, when they eate the ſame fleſhe &  
 drinke the ſame blood? Did Judas the  
 traytour and wicked ſeller of hys maiſ-  
 ter, though he firſt with the other apoſ-  
 tles as ſaint Luke the euangelyſt very  
 clereſly declareth, did eate and drinke y<sup>e</sup>  
 ſame ſacrament of hys fleſhe and his  
 blood made with his owne handes, did  
 he abyde yet in Chyſt & Chyſt in hym?  
 Finally many men which with a fay-  
 ned harte eate that fleſhe and drinke y<sup>e</sup>  
 blood, or els when they haue eaten and  
 dronken it, become apoſtates after, doe  
 they dwell in Chyſt and Chyſt in the?  
 But there is vndoubtedly a certayne  
 maner of eating that fleſhe and drin-  
 king that blood, in which maner he that  
 eateth it and drinketh it, dwelleth in  
 Chyſte and Chyſte in hym.

And therefore not whoſoener eate the

fleſhe of Chyſte and drinke hys blood,  
 dwelleth in Chyſte and Chyſte in  
 hym, but hee that eateth it and drinketh  
 it after a certayne maner, whych ma-  
 ner Chyſte ſawe when hee ſpake the  
 woꝝdes.

**H**ere you ſee good readers that ſaynt  
 Auſtine ſheweth, that Judas in the ſa-  
 crament receiued and did eate, the bodi  
 of Chyſte, and declareth alſo the very  
 whole thing y<sup>e</sup> he meaneth concerning  
 the vnderſtanding of theſe woꝝdes of  
 Chyſt, He that eateth my fleſhe & drin-  
 keth my blood dwelleth in me and I in  
 hym, that is to wyte they that eate it in  
 a certayne maner by which hee mea-  
 neth they that eate it well and in the  
 ſtate of grace, as he plainly declareth  
 bothe in hys expoſicion vpon ſainct  
 Iohns ghoſpell, and many ſundry pla-  
 ces beſyde.

**A**nd thoſe that receyue him other-  
 wyſe with a fained hart and in purpoſe  
 of deadly ſynne, they ſolow Judas and  
 ſhoꝝtely ſhew theſe elſe. For ſuch as they  
 were wont to be, ſuch will they be ſtill,  
 or yet rather much woꝝſe if they were  
 befoze berpe nought and therefore ſai-  
 eth ſaynt Auſtine, that a manne to  
 eate the fleſhe of Chyſte is to dwell in  
 Chyſt, and to haue Chyſt dwelling in  
 in hym. For he that dwelleth not in  
 Chyſt, well declareth that though hee  
 haue receiued and eaten his fleſhe into  
 hys body by the ſacrament, yet hath he  
 not receyued and eaten hys ſpirite as I  
 ſayed into hys ſoule, and therefore hath  
 not receiued and eaten hys fleſhe effec-  
 tually, but without the effecte of y<sup>e</sup> ſpy-  
 rite and life, which is the thing where-  
 by y<sup>e</sup> fleſhe gyueth the lype, and without  
 which as our ſauiour ſayeth, hys fleſhe  
 auayleth vs nothing. And ſo for lacke  
 of the ſpirituall eating, the fleſhly eater  
 of hys fleſhe though hee receiue the ſa-  
 crament, receiueth not the effecte of the  
 ſacrament the thyng that the ſacramēt  
 ſygnifieth, that is the participation of  
 the miſtical body of Chyſt, that is to  
 wytte the churche and congregacyon  
 of all ſainctes, which church and con-  
 gregation is gathered togyther as ma-  
 ny membꝛes into one body Chyſte, as  
 the bread whych our loꝛde in the ſa-  
 crament chaunged into his bleſſed body, is  
 one loſe made of manye grapes of  
 wheate, and the wine which he chaun-  
 geth into hys blood, is one cup of wine  
 made of many grapes as the apoſtle de-  
 clareth.

**A** And verely to be a quicke lyuely memb-  
 re of that body doth no man attaine þ  
 receiueth the sacrament without fayth  
 and purpose of good lyfe, but wareth a  
 moze weake membre and a moze lame,  
 moze astoned, and moze losely hanging  
 thereon than he dyd before, and by suche  
 often receiuing so rotteth moze & moze,  
 that finally it falleth quite of, & is cast  
 out into the dunghil of hel, & shal neuer  
 be resuscitate and raised agayne to bee  
 made a membre of that body in gloꝝy.

what it is to  
 dwell still in  
 god.

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

### The .xix. chapter.



**E**aten the surety & unfallyble  
 pꝛoofe wherof, our sauour  
 saied foꝝthwith bypon hys  
 woꝝdes afoꝝe remembꝛed  
 farther vnto the Iewes.

**¶** As the lꝛving father sent  
 mee, so also doe I lyue foꝝ my father.  
 And he that cateth mee, shal lyue also  
 foꝝ mee. ¶

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

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

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

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

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

And because that the Iewes had in þ  
 beginning of this communicaciō, bōs-  
 ted vnto him the bꝛead of manna, bꝛin-  
 ging foꝝth foꝝ the pꝛayse thereof þ woꝝ-  
 des of the pꝛophete, Thou hast giue the  
 bꝛead from heauen: Dur loꝝde here she-  
 wed them that this bꝛead that he would  
 giue them to eate, that is to wit his own  
 very fleshe (as himself very plainely de-  
 clared them) is of an other maner des-  
 cended downe from heauen thā þ māna,  
 whose descending frō heauen ther in þ be-  
 ginning bōsted so. And therfoꝝe he saied,

**¶** This is the bꝛead that is descended  
 from heauen, not as your fathers dyd  
 eate manna and are deade. He þ eateth  
 thys bꝛead shal liue foꝝ euer. ¶

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

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

Banna was a figure of the sacrament

15



**D**

And therfoze foꝛ lacke of belief thei lost the pꝛofits. And these that thus thought this matter so mervailouse harde and straunge that they woulde not beliene, but foꝛ lacke of beliefe lost the pꝛofyte, were not only such Jewes as were hys enemies, but many of those also þe were hys owne disciples.

¶ Dorch this offende you: doe you ſtū-  
ble at thys: What than if you ſhall ſee  
the ſonne of man aſcende bp whereas  
he was before: The ſpirit is y that quic-  
keneth, the fleſh auailith nothing. The  
woozdes that I haue ſpoken to you bee  
ſpīrite and life. †

**John. 6.**

And many of hys discyples saied also, this is an hard word, and who may here him. And a great part of their murmur was, because thei thought y<sup>e</sup> thei should haue eaten his fleshe in y<sup>e</sup> selfe fleshely forme, & because (as S. Austyn sayth in lxxij. tractes) y<sup>e</sup> thei thought thei should haue eate his fleshe in deade gobbettes, cut out peccemicals as y<sup>e</sup> meate is cut out in y<sup>e</sup> shamelles, & also because thei knewe

**D** August. in  
enarra. in  
psal. 168.  
et in serm. 29  
de verbis  
apostoli.

As so euyl as now be mayster Masket, and Fryth, and hys felowes, that scing the receyuing, nothing lothsome, and beliening that Chryste was God) if they belyue it) wyl not yet belyue he can do it, but murmur and grudge against it still.

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

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

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

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

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

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

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

# The .xxi. chapter.



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

¶ The spirite is it y quicketh or gyueth life, the fleshe auaieth nothing. The wordes which I haue spoken to you be spyrite and life. ¶

As though he would say vnto them: I tolde you before, that whoso would eate my fleshe shoulde haue euerlastyng lyfe, and therfore why be you so madde as to weene that I meane my fleshe cut out in gobbettes, dead without lyfe or spyrite: it is the spirite that gyueth life. And therfore without the spirite y fleshe shoulde auayle you nought. But beyng knit with y spirite of my goodhed, which is the substance and very fountayn of lyfe, so it shal (to them y worthely eate it) gyue euerlastyng lyfe. And therfore y wordes that I speake be not only fleshe, for that wil no more giue life alone, tha will sayth alone giue life that ys deade without the will of good workes. But my wordes therfore that I haue spoke to you of my fleshe to bee eaten, bee not fleshe alone, but spyrite also and lyfe.

Therfore you must vnderstand the not so fleshy as you doe, that I would giue you my fleshe in gobbettes dead, but you must vnderstande the spiritually, y you shal eate it in an other maner, animated with my soule, and ioynd with the spirite of my goodhed, by which my fleshe is it selfe made not onely liuely but also giuing lyfe.

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

It is the spirite that gyueth life.

August. in tractato. 27. in Johani.

**C**unning doth as saint Paule sayeth it doth but puffed up a man in pride. But on the other syde lyke as cunning much edifieth and profiteth ioined with charite: so the flesh of our sauour much auayleth ioined with his holy spirite.†

**S**aint Cyrill also vpon the same wordes, declaring them by a longe processe to the purpose that I haue shewed you, saith amonge many other thynges in this maner, as it were in the persone of Christe speaking to those Iewes, and to those disciples of his, that saied hys wordes were so harde that no man could abide to here hym, whych they sayed as sayeth saint Chrysostome for their owne excuse, because themselves were about to walke their way. To them therefore saith our sauour thus in S. Cyrilles exposition.

Chrysostome  
46. in Joh.

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

**B**ut it is not the nature of the flesh that maketh the spirite geue life, but the power of the spirite maketh the flesh geue lyfe. The wordes therefore that I haue spoken to you be spirite and life, that is to witte thei be spiritual, and spoken of the spirite and life, that is to wit of that spirite that is the natural lyfe, the giueth lyfe. But yet the thinge that wee haue alreedy said, it shal do no harme though we repete it againe. The thinge that I haue said is this. The nature of the flesh cannot of it selfe geue lyfe. For what had that the nature of the godhed more?

**B**ut than on the other side, there is not in Christ only flesh, but he hath the one of god ioyned with it, which is the equall substance of life with his father. And therefore whan Christ calleth his flesh a giuer of life, that power of giuing life he doth not attribute vnto his flesh and vnto hys holy spirite bothe of one substance. For the spirite geueth lyfe by it selfe and of hys owne nature. But the flesh ascendeth vnto the power of giuing lyfe by reason of the coniunction and vnytie that it hath with that holy spirite. Howbeit how and by what meane that thing is done, we neither are able with tong to tel, nor with mind to imagine, but with silence and firme faith we receiue it.†

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

say, but saint Austine also and S. Cyrill both. Which is ynough to you to perceiue, the I deuise not mine exposition al of myne owne hed, and may be ynough to any good christen man also to perceiue clerely that our sauour in these wordes, dyd speake, not only of a spirituall eatyng of hys flesh by belief and remembrance of his death and passyō, as maister Masker and Fryth and these sonde felowes styfely beare vs in hande, but spake also and ment it of the remembryng of his death and passion, by the very eatyng of hys very blessed body as it is eaten in the blessed sacrament.

¶

### ¶ Cech. xxi. chapter.



At these heretikes are so set vpon mischief and wilfulness, that they will not in any wise vnderstande the truth. And how could they vnderstand the trouthe, whan they will not belieue. For (as the prophete Esaye sayeth) but if you belieue, you shall not vnderstand. And therefore these heretikes can not vnderstand.

Esay. 7.

For they be in the case now the those disciples and those Iewes were, with whom our sauour found the faute than, in hys wordes next ensuiuing and saied. But there be some of you the belieue not, as though he would say, as plainly as I haue told it you and as often, yet are there some of you that belieue it not. But he knew from the beginning who should belieue, and who also shoulde betray him.

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

Of the soze knowledge of God.

But lykewyse as if I se one sit, it must nedes bee that hee sytteth, for elles shoulde I not see hym sytte, and that therefore it well foloweth I see hym sytte: ergo it must nedes bee that hee sytteth. And yet my syghte forceth hym not to sytte, nor of that argument the consequent proposicion of

¶.iiij.

hys

Whys nature necessarie but contingent, though of the one propolycio inferred vpon the tother, the consequence, or consecucion be necessary. So being presupposed y god so seeth such a thyng which he shoulde not foresee but if the thyng shoulde be: yet his foresight no moze forceth the person that doth it in the thyng y is yet to come, than my syght forceth him to sit whom I se sit, of whom no mā can say but that he must nedes sit in the whyle in which he will presuppose that I se him sit.

And therfore because his prescience & his prouidence, forced them not to continue in theyre wilfulnesse to their damnacion, he putteth them ones agayne in remembraunce of the meanes wherby they may doide that wilful ignorance & infidelitie, & thus he sayth vnto them: **¶** Therfore I haue tolde you alreedy, y no man can come to me but if it be giue of my father.

Chrysostome  
46. in Iohn.

¶ Think not saith saynt Crisostome vpon these woordes, that euery man to whom the father giueth it, hath it as by way of a special priuiledge, so that they that haue it not gyeue them, lacke it only therfore, because God wyl not gyeue it them. God (saith S. Chrysostom) wyl gladly giue it them, if they woulde not by their owne dealing, make the self vnwoorthy to receiue it. And therfore saith saynt Cirill vpon the same woordes, that those that amonge the Iewes, lyued well and were of good condicions, hadde the faith giuen them and came to Christ. But they that were stubberne, arrogant, malyciouse, and wilfull as were the scribes & the pharisses and the stiffnecked bishoppes they letted them self from the gift of faith.

Aug. in tractatu. 16. i Ioh.

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

I peca. 3.

Esay. 55.

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

man leaue hys way, and the vnsteuful man leaue hys deuises, & let hym turne to our lord and he wyl haue ppytie vpon hym. For he is great in forgiveness. Our sauour sayth him selfe also: Aske and you shall haue. Seeke and you shall finde. Knocke and you shall be let in. And finallye that no man shoulde take these woordes of our sauour, that no mā can come to him, but if it be giuen him of the father, and these woordes of hys also. No man can come to me but if my father drawe hym, that no man I saye shoulde so take these woordes in such a presumpteuouse way of electyon, y weening he were drawen into such a feling faith that could neuer fayle, & so shoulde as Tyndall teacheth, make hym selfe so sure of hys owne saluacion by hys sure and infallible election, that he shoulde stande out of all feare and ware doubtfull: the scripture cryeth. Let hym that thinketh he standeth, beware least hee fall. And on the tother syde, that no mā shoulde vpon these woordes, take that ymaginacion that these heretiques also teache, of desperate ineuitable despay of dampnacion, and sayt I will and do no good myselfe, weening that his owne despaye wer in vaine, because he selet not god any thing draw him: holy S. Austi (whose woordes these heretikes for electyon and despaye agaynst the deuoure of mannes free wil moste lay for them) byddeth euery man for all theire bawling, if thou be not drawen pray God to drawe thee.

Weware of  
inevitable  
despay.

August. in  
tractatu. 17.  
in Iohann.

And therfore to that entent did our sauour Christ put the agayne in mind of y he had sayed before, that they could not come to hym but if it wer giuen the by hys father, because he woulde y they shoulde for their part, labour to remoue y lettes that on their own part letted his father to giue them that giste. And that is, that they shoulde haue lesse cure and care of their belies, the despaye of whose fleshli filling w perishable meate, made them angri to hereof the spirituall fode of hys own holy fleshe, by the well eating whereof they might haue euertlasting lyfe.

Haue ppytie  
care for the  
bellye.

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

And

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

The. xxiij. chapter.

**B**ut wheras they shoulde haue taken this way, and walked for ward with hym, thei toke the contrary way, not onely the other Ieeues, but many also of hys own disciples, & went away bakward from him, and as the ghospel sayth, walked no moze with him.

But though that many of his disciples went away from hym, because his father brought them not vnto hym: yet as himsele sayd befoze, all that my father giueth me shall come to me, al wyl not away. His apostles taried. And yet amonge those twelue taried one false thewe. And in this fede of those disciples that went away, whyche were as saynt Austyn saith about thre scoze and ten, he chose sone after other. iiii. scoze & ten, whome he sent to preache aboute as he had sent his twelue apostles befoze.

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

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

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

Our lozde here god readers shewed himself not deceiued. For though Judas falsched was vnknewe to his felowes, yet was it not vnknewe to his maister, which though he shewd himself not ignorant of his seruantes euil mynde, & traiterous purpose towarde his owne persone (towarde which purpose as it semeth, Judas hart had at this time conceived some inclinacion) yet had he patience with him, and continuallye byd vnto the wayes to refozme and amende him, neuer casting him out, til he clearly cast out himself, according to the sentence of our sauour, He that cometh to me I will not cast hym out.

The. xxiiij. chapter.

**B**ut here doe many men meruail, not only at our sauour woulde kepe hi so long, knowing him so false

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

And therefore though some good holy men and sayntes, haue thought that Judas was neuer god, but that our sauour toke hym to his apostle, & so kept hym in all his malycie still, for thaccomplishment of the great myserie of his passion, well bspug thereby the euill of man, as man euill bleth the goodnesse of god: yet thinketh mee that as Theophilactus sayeth, and saynt Cyrill, and saint Chrysostome to, Judas was ones very good whā our lord did chose hym for his apostle, and was at y tyme giue vnto chryst bi his father. For profe wherof that godli cunning doctour M. Lyre, well bringeth in the wordes of our sauour hymselfe, sayeng to his father a lyttle after his maundy synished: ¶ Them that thou haste giuen vnto mee I haue kept, and none of them hath perished but the sonne of perdition. ¶

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

And though Chryst foresaw y whetchednesse that he would after fal to: yet woulde he not forbear the right order of iustyce, but take hym in such degre for the time, as his present goodnes of good congruens deserued. For beyng at that time more meete for the office of an apostle than an other man, if Chryst shoulde haue reiected him as vnworthy and unwiete, for the faute that hymselfe knew he would after doe, toward whiche faute hee was at that time nothing minded: than shoulde he haue reproched hym at such time as he was not worthy to be reproched. And than were it some what lyke, as if a man because hee ma-

keth hymselfe very sure that his wife & his children will one time or other not faile to displease hym afterward at soe one tyme or other, be angry therfore wth the all, & chide them and beate them before. Our sauour therfore whā Judas was very good, after such rate of goodnesse as is in most all men, toke hym & promoted him to the office and dignitie of his owne apostle after that order of iustyce, by which he rewardeth one mā aboue another after y rate of their merites, & yet euery man of them al, farre aboue all his merites.

Now whā he was afterward throughe couctice wared nought, yet our lord kept him still, and would not by taking his office from him, disclose his secrecie falshed, and put hym to shame, but used many other meanes to mende him, & kept therewith the honestie of his name, not letting to procure his amendment on his parte, though he well knewe the whetche woulde neuer amende bypon his parte.

But lykelike as though a mā haue an incurable syknes, it yet becommeth the physycion al the tyme that he liueth therewith, to doe his parte still toward the curing therof: so became it our sauour to doe it as he byd, and not to leaue of or slake his goodnes toward the cure and amendment of the mans incurable malyce.

For though Judas was with al that goodnesse of Chryst bled vnto hym, not onely nothing the better, but also verie farre the worse & fell farre the deeper into death and dampnation: yet syth ther came of his trayterouse dealing none harme but vnto Chryst, whose goodnes was for our weale very glad to suffre it and vnto the traitour hymselfe and such other as wilfully woulde deserue it: it had ben neither right nor reason, y for to saue them from hell y nedes woulde walke in to it, he shoulde haue left any of his goodnes & sufferance vndone, wherby he procured y saluacion of so many thousandes as shoulde be saued by his bytter passion.

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

whither Judas was at any time good

Cyrillus li. 4, ca. 30, in euang. Johne Chrysostome.

Lyre.

Joh. 17.



**A**lynglye runne forth into dampnacion: haue kepte away the rewarde of blyſſe fro theym that woulde with hys helpe deſerue it.

And therfore our lord as I ſay toke Judas and made hym his apoſtle, being very good, and after had long patience w<sup>th</sup> him whyle he was very naughty tyll that though his immedicable mallice he fell of himſelfe, and ſo was caſte out and perished. But by hys perishing **our ſauour loſte not but wan.**

Actes. 1.

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

Chriſtoſtome  
46. in Joh.

And in lyke wyſe the other diſciples departed nowe, whych were (as ſaynt Chriſtoſtome ſayeth and as the goſpel ſemeth alſo to ſay) al that then were preſent ſawe onely his. xii. apoſtles, & were as ſaynt Auſtin ſaith in nomb<sup>r</sup>e aboue thre ſcore and ten: all thei loſt themſelfe whan they willingly loſt their ſauour.

Luke. 6.

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

Math. 10.

Luke. 22.

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

### The. xxi. chapter.

Chriſtoſtome.  
46. in Joh.

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

Cyrillus 11.  
4. ca. 30. ſu=  
per Iohanne

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

My diſciples, much nede haue you to be much watch and great ſtudy about your ſaluacyon. The way of perdyon is very ſlippery, and not onely withd<sup>r</sup>aweth a feble mynde from thinking of their fall, by making them to forgeate

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

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

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

¶ Whan ſaint Peter ſaid, we believe: our ſauour not cauſeleſſe, oute of the number of them excepted Judas and ſayed: haue not I choſen you twelue & one of you is a deuyl. Thys thyng hee ſaid to remoue the traitour ſarre from his malice. And where he ſawe that nothing did auaille him, yet he went about ſtill to doe well for him. And ſe he wyſedome of Chyſt, for neither woulde hee betray hym, nor let him lurke vntouch<sup>d</sup>. The one, leſt he ſhould haue war<sup>d</sup>ed ſhameles & ſwere nay, the tother leaſt wening that none were ware, he ſhould be the bolder in miſchiefe.

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

Chriſtoſtome.  
46. in Joh.God maketh  
no man good  
by force.It lieth in  
mā to be loſt  
or ſaued.

For

**A** For if Judas which was one of y<sup>e</sup> nū-  
ber of that holy company of thapostles  
he that had obtayned so great a gift, hee  
that had done miracles (for Judas hym  
selfe was sent amonge other to cure the  
lepzes, and rayse bp deade men to lyfe)  
after that hee was onces fallen into the  
greuous disease of auarice: neyther the  
benefites, nor the gistes, nor the com-  
pany of Chyist, nor the seruice, nor the  
washing of the feete, nor the felowship  
of his owne borde, nor the truste in kee-  
ping of the purse, any thinge auayled  
hym, but all these thynges were wyth  
hym a passage and away to hys punish-  
ment. †

**L**oe good readers, here haue ye herd  
both by saint Cyrill and saynt Chrysos-  
tome, that our sauour gaue that secrete  
warning of Judas falsched, and sayed  
that one of the twelue was a deuyl, to  
the entent that al folke of what holines  
so euer they were, should stande euer in  
dread and feare, and not do as these he-  
retykes teach, vpon boldnes of any fe-  
lyng faith or finall election, presume  
themselfe so sure of saluacion, but that  
whyle Judas fell after to naught y<sup>e</sup> was  
ones a holy apostle, there shal no feling  
faith nor proude hope vpon finall elec-  
cion, set any man in hys owne harte so  
sure, but that wyth hys good hope hee  
shal alway couple some feare, as a by-  
dyl and a byt to refrayne and pull him  
backe, lest he fal to myschief, and solow  
Judas in falsched, and waxe a deuyl as  
Chyist called him. Which name our sa-  
uour gaue him not without good cause  
For that deuilles seruaunt (saith saynt  
Cyrill) is a deuill to. For lykewyse as  
he that is by Godly vertues toynded vn-  
to God, is one spiryte wyth God, so hee  
that is wyth deuelyshe byces toynded  
wyth the deuyl, is one spirite wyth  
hym.

**A**nd therfore good readers, he that in  
such plight receiueth the blessed sacra-  
ment wout purpose of amendement, or  
withoute the sayth and beliefe that the  
very fleshe and blood of Chyist is in it:  
he receiueth as saint Austine sayth not  
withstanding his noughtenelle, y<sup>e</sup> very  
fleshe and blood of Chyist, the very p<sup>ri</sup>ce  
of our redempcion. But he receiueth  
them to hys harme as Judas dyd, and  
eateth and dypneth hys owne iudge-  
ment and dampnacion (as saith saynt  
Paule) because he discerneth not our  
lordes body. But whoso doth on the co-  
ther syde (which I beseech God we may

all doe) cast oute the deuyl and hys wo<sup>r</sup>-  
kes by the sacrament of penauice, and  
than in the memo<sup>r</sup>iall and remembraunce  
of Chyistes passion, receiue that blessed  
sacrament, wyth true sayth and deuot-  
cyon wyth all honour and worship, as  
to the reuerence of Chyistes blessed per-  
son present in it apperteyneth: they y<sup>e</sup>  
so receiue the blessed sacrament, verely  
receiue and eate the blessed bodye of  
Chyist, and that not only sacramental-  
lye, but also effectuallye, not onely the  
figure, but the thing also not onely hys  
blessed fleshe into their bodies, but also  
hys holy spirite into theire soules, by  
participation wherof he is incorporate  
in them and they in him, and be made  
liuely membyres of hys mysticall bodye  
the congregacion of all sayntes, of  
whiche theire soules shal (If thei per-  
seuer) attayne the fruite and fructyon  
cleane and pure ones purged after thys  
traunsp<sup>o</sup>ry lyfe, and theire fleshe also  
shal Chyiste resuscitate vnto the same  
glor<sup>y</sup>e, as hymselfe hath promysed.  
Of whych his graciouse promyse, hys  
hyghe grace and goodnelle bouchesafe  
to make vs all perteners, through y<sup>e</sup> me-  
rites of his bitter passyon. Amen.

**A**nd thus ende I good readers my  
first booke, containing the exposycyon  
of these wordes in the sixte chapyter of  
saint John, wherby you may both per-  
ceiue by the mynbes of holy sayntes,  
whose wordes I bring forth, the truthe  
of our sayth concerninge the blessed bo-  
dy and blood of Chyiste verelie eaten in  
the blessed sacrament, and may also per-  
ceiue and cotroule the wily false folyshe  
exposycion of maister Masker to the  
contrary, such as haue hys booke,  
and they bee not a fewe. And yet  
that all men maye se that I nei-  
ther blame hym for nought,  
nor belie hym, I shal in my  
seconde booke shew you  
as I promised, some  
part of his fautes  
both in falsched  
and in foly, &  
hys owne  
wordes  
therw.

**H**ere endeth the  
first booke.

**T**he

**Very good  
counsel.**

**Couple fere  
wyth hope.**

**1. Corin. 11.**

# The second Booke.

## The .i. chapter.

**H**ave god readers in my fyrste booke here before, perused you therposycion of all that part of the fyrst chapter of S. John, which maister Wasker hath expounded you before.

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

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

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

ther declaracis of maister Waskers hādeling, shew you sōe pīces of his expolycion in special, by which ye may clerely see what credence may be gyuen to hys man, either for honesty, or lerning, vertue, wit or trowth.

## The .ij. chapter.

**I**n the beginning of the seconde leafe of hys booke, these are maister Waskers wordes.

Consyder what thys meate is which he had then here prepare and seke for, sayeng: worke take paynes and seke for that meate &c. and thou shalt se it no nother meate than the beliefe in Chryst. Wherefore he concludeth that this meate so often menspōned is sayth. Of the which meate sayth the prophete, hys iust liueth. Faith in him is therfore the meate which Chryst prepareth & dyceth, so purely powdering and spising it with spiritual allegozies in al this chapter folowing, to gyue vs euerlasting life thzough it.

I will not lay these wordes to hys charge as herely, but I wilbe holde by hys licence to note in them a little lacke of wyte, and some good stoz of foly. For though a man may well and with good reason, call sayth a meate of māns soule: yet is it great foly to say, that the meate that Chryst speaketh of here, is (as maister Wasker saith it is) none other meate but faith.

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

I am my selfe the bzeade of life. And whan he sayeth, I am the lyuely bzeade that am descended from heauē, he yea-terth of this bzead shal liue for euer. And whē he sayth also, That hys meate shoulde be his own fleshe (which promise he performed after at his maundy) which thing he tolde them plaine in these wordes. And the bred which I shal gyue you is my fleshe. And he that eateth my fleshe & drinketh my blood, hath euerlasting life & I shal resuscitate him in the last day. And whan he saied, My fleshe is verely meate.

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

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

And upon what colour sayth maister Masket for: because (saith he) y our lord hath made them labour & worke for the meate that would not perishe but abyde into everlastyng life, and afterwarde tolde them that the worke of God by whych thei should worke & labour for y meate, was nothinge els but fayth and beliefe in hym.

To belieue  
is the worke  
of god.

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

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

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

But now will maister Masket waxe angry with my wordes, and call me. M. moche as he dothe ones or twyse in hys booke.

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

And yet you may see that I deale w

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

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

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

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

Ande

¶ Stande still demurely and make hym low curtesly againe, I wil not let in the meane time, whyle I wote nere what hee is, and while his witlesse woziting maketh me weene he were a wilde gose to be so bold and homely with his mailster ship (as soze as I am for hym whan hee plateth the blasphemouse beaste) to laugh yet and make mery w him where I see hym play the foole.

¶ Yet will I now let passe hys repugnaunce, another folp of hys. For if euer he defende hys folp that I haue shewed you, than shal he be faine to declare his repugnaunce hymselfe. And therfore I leave that point for hymself, that in dedfeding his folp he may shew his repugnaunce, and so for defence of a synge folp, proue hymselfe thise a foole, fyrste in woziting folp, secondly in woziting repugnaunce, thidely to be so folpthe as in defence of that one folp, to bzing in h tother two.

¶ Making therfore for this time no longer tale of hys folpes, whiche woulde make mine answer ouer long to bzing them in all, let vs see some picce of hys frutefull expofition.

Leh. iij. chapter.

¶ The second lease these are hys woordes.



I am the bread of lyfe, & whoso come to me that is to say, who so is grafted & ioyned to me bi faith, shal neuer hunger, & is who so beliene in me is satisfied. It is faith therfore h stauncheth this hunger and thyrst of h soule. Fayth it is therfore in Chyriste h filleth our hungry hartes, so that we ca desyre no nother if wee ones thus eate & dzyne hym by fayth, that is to say if we beliene hys fleshe and body to haue ben broken, & hys blood shed for our synnes, for than are our soules satisfied and we be iustified.

The worde of Chyrist good reader w which he beginneth is well & fully fulfilled, if it be vnderstande as I haue before declared, that is to witte, that who so come ones by well woeking fayth, & perseuerance therein, vnto the meate h is Chyriste, & attaine the possession and fruition of hym in the blisse, he shal neuer hunger nor thyrst after. And besides this, diuers good holy hootours expounde these woordes of h eating of our sauour in the blessed sacrament also.

But surely I beliene that it wyl be

very harde for M. Malker to veresfy the woordes of hys holy expoficion, ye scant of some such piece therof as semeth at h first sight well saied, as where he saith that faith so filleth our hungry hartes, and so stauncheth the hunger & thyrst of our soule, that we be satisfied.

For I suppose that men are not satisfied here, neyther with faith alone, nor with fayth and hope and charite to, but yet they hunger and thyrst still. For as our sauour saith. He that dzyneketh me shall yet thyrst still, and long soze as he dzyneketh hym in grace, so to dzyne him in glory.

Ecclesi. 14.

But than temporeth M. Malker hys woordes of neuer thyrsting, wpth h that he saith, that if we eate and dzyne god by faith we shal neuer hnger nor thyrst but wee be satisfied, for the fayth so filleth our hungry hartes, that we can desire none other thyng, if we ones thus eate him and dzyne hym by faith. And than what it is to eate hym and dzyne hym by fayth, hee forthwpyth declareth as for the whole summe and expoficion of fayth and fayeth.

¶ That is to say if we beliene his fleshy and hys body to haue ben broken, & hys blood shedde for our synnes, for than are our soules satisfied & we be iustified.

¶ No here you se good readers h he saith that who so belieueth thys, here is all h nedeth. For he that thus belieueth is iustified, and eateth & dzyneketh Chyrist, & so his soule satisfied, because he that so eateth him ones, can neuer after hnger nor thyrst. And why? For he can desyre none other thing.

¶ First I wene that all men are not agreed, that hee h longeth for none other thing, is not a thyrst, if he long still for moze of the same. For if a man dzyne a pynte of ale though he founde himself so wel content therwith, that he doe not desyre neither bere, wine nor water, yet if his appetite bee not so fully satisfied, but that he would fayne of the same ale, dzyne a quarte moze, some ma woulde say he were a drie soule & were a thyrst agayne.

But now if thys man ment any good in thys matter, & woulde say that whoso eateth god as he hath him wel incorporated in hym, shal so haue hys hunger & his thyrst slaked, h he shal not hunger and thyrst after the pleasure of his body nor after the goodes and riches, nor after h pompe and pryde of this wretched worlde: I woulde haue suffred hym goe forth

**A** fourth with his expofition, and not haue interrupted it. And yet it coulde not (ye wote well) haue well and fully ferued for the text, fith the text is, hee ſhall neuer hunger nor thyrſt, which ſignifieth a taking awaye of deſyre and longing. And by this expoficion though there be taken away the deſyre and longing for other thinges, yet remaineth there a deſyre and longing for more and more of the ſame.

**B**ut yet I woulde as I ſay haue let it paſſe by and winke thereat, if he ment none harme therein. But now commeth he after and declarerh by enſample, what he meaneth by this his ſayeng, that he ſeareth and drinkeſh god, by believing ſ he died for our finnes, ſhall thyrſt and hunger for none other. For he ſayeth.

**W**e ſhall deſyre none other, he ſhall not ſeake by nyght to loue another befoze who he woulde lay his grief, he ſhall not runne wandering here and there to ſeke dead ſtockes and ſtonces.

**C** No good readers here is thende of al thys holy mannes purpoſe, for which he draweth the wordes of Chyrſt from the very thing that Chyrſt principally ſpake of, vnto another ſpiritual vnderſtanding, in turning ſ meate ſ Chyrſte ſpake of, that is to wit the meate of hys owne bleſſed perſon, his godhed, & hys manhed bothe into the meate of ſayth, to the entent, that vnder the preterite of prapſing the true faith, he myght bring in ſlily his very falſe wretched herelies, by which hee woulde haue no prapour made vnto ſaintes, nor theyr pilgrimages ſought, nor honour done theym at their images.

**I**t is euident and plaine that our ſauour ment in this place to ſpeake vnto the Jewes, neither againſt images nor ſaintes, but rather againſt the ſenſual appetite that they had to the filling of their belies with bodely meate, the indordinate deſyre wherof made them ſ leſſe apte and mete for ſpiritual foode. And therfore he bode them that they ſhoulde leſſe care for that periſhable meate and labour and worke to winne ſayth by prapour, and by faith to come to hym. And becauſe they ſo much hated and feared hunger and thyrſt, he woulde gyue them himſelf for their meate hys very fleſhe and blood, verely here to eate, not dead but quicke with ſoule and godhed therewith in thys worlde, which if they woulde well eate here, with a wel working ſayth, he woulde gyue theym the

ſame ſo in another worlde, that than ſhoulde they neuer haue thyrſt nor hunger after.

And he ment not that they ſhoulde neuer whan they had ones receiued hym, thyrſt nor hunger after in thys preſent worlde, in which beſide that they muſte both hūger & thyrſt, or els be euer eating and drinkeing to preuent their hunger & thyrſt, beſide this I ſay they ſhall hunger and thyrſt ſtill after god, if they be good.

**N**ow if men will ſaye that the payne of that hunger and thyrſt is take away with hope, which greatly gladeſh the harte: ſurely they that neyther hunger nor thyrſt for heaven, nor care how longe they bee theriſe, ſo that they may make mery here ſ while, & yet haue an hope ſ they ſhall haue heaven to whan they go hens, they ſeeie in their ſaine hope neyther great pleaſure nor payne. But he ſ hopeth well of heaven, and not only hopeſh after it, but alſo ſore thyrſteth for it as did S. Paule whan he ſaid I long to be diſſolued, that is to haue my ſoule loſed and departed fro my body and to be with Chyrſt, ſuch a mā ſo, as he findeth pleaſure in his hope, ſo findeth he paine in the delay of his hope.

**I**f as S. Salomon ſayth. The hope that is differred & delaied, paineth and afflicted the ſoule. But whan men ſhall with well eating of this meate of Chyrſtes bleſſed perſon, make them meete to eate it, & ſhall eate it by very fructiſon in heaven, than al though they ſhall neuer be faſtidiouſe or wery therof, but as they ſhall euer haue it, ſo ſhall euer deſyre it (ſo that of that ſtate may be ſated alſo, he that drinkeſh me ſhall yet thyrſt) yet becauſe they ſhall not onely alwaye deſire it, but alſo alwaye haue it, and ſo by the continuall enerlaſting hauing therof, their enerlaſting deſire enerlaſtingly fulfilled, their deſire ſhall euer be without any griefe and paine, and euer full of enerlaſting pleaſure, ſo that of that ſtate onely the prophete Dauid ſaith: I ſhall be ſatiated or ſatpſyed, whan thy gloire ſhall appere.

And thys ment here our ſauour Chyrſte, and not that a manne ſhall by hys faith be fully ſatpſyed in thys wretched worlde, and neuer hunger nor thyrſt after here, as maſter Spalher maketh here by hys expofition, in turning the ſatutiſſe of heaven into a ſatutiſſe in thys lyfe, and tourninge the verpe meate of Chyrſtes bleſſed

This is a  
day ſaynt  
hope.

Philip. 1.

1

1 Peter. 1.

Psalm. 16.

A blessed person, into the onely belife of  
Christes bytter passion, and then byn-  
geth all in conclusion to thanauntyng  
of hys herely agaynst the blessed saintes  
as though Christ in those wordes hadde  
ment to speake agaynst the honouryng  
of hys sayntes, wherewith he was so wel  
content, that he promysed saynte Mar-  
garete a perpetual honour in earth  
for her deuocion toward him in bestow-  
ing her costly glasse of oymntment vpon  
him, and promised hys twelue Apostles  
the honour of, xii. seates, to sytte with  
hym in iudgement vpon the worlde, for  
the dishonour & penyry that they should  
sustaine for him befoze in the worlde.

Math. 23.

Math. 19.

### B The. liii. Chappter.

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

For it is not inoughe to hym to saye,  
that who so eate Christ by faith, shal ne-  
uer hunger (whyche wordes he might ex-  
pound by perseuerance and abydyng  
wyl with him after hys ones comyng to  
hym, as Christe meaneth by hys) but he  
saith who so come to hym by faith ones,  
he shal neuer hunger nor thirst. And yet  
thys word ones, is not there in the texte  
of Christes wordes, but added by map-  
ster Wasker in hys glose.

And yet if mayster Wasker wer a god  
catholyke man, I wold not much mark  
hys woordes ones. But sythe he sheweth  
hym selfe wel, that he is of mayster Tin-  
dalles secte, or is peradventure mayster  
Tyndal himselfe, one of whose falle he-  
relies is, that who so haue ones the faith  
can neuer after fall therfrom, nor neuer  
fall after into deadly synne: therefore I  
can not lette mayster Wasker ones, thys  
ones passe vnmaked by me, by whyche  
he sayth, that who so com ones to Christ  
by faith, y is to saye sayth he, who so be-  
leue ones that Christ suffered his passio  
for our synnes, he shal neuer hunger nor  
thirste, but that is he saith to be vnder-  
standen that he shal neuer after desyre  
none other.

But now woulde I wytte of mayster  
Wasker ones agayne, what he meaneth  
by thys worde none other. If he meane  
that no mā that ones belieneth y Christ  
suffered passion for vs, shal after at any  
tyme desyre anye other sauour, besyde  
that he saith one falle herely in y worde  
ones. For that saythe maye be ones had

and afterward lost again, as testify not  
onely all holy doctours and the catholyk  
faith, but the playn scripture to, he hath  
in those wordes I say beside that false be-  
lyf, a uery false wyl folwe. For the ca-  
tholyke church of Christendome whyche

he toucheth in prayeng to saintes and go-  
ing in pylgrymages, do seeke no saynte  
as their sauour, but onely as them whō  
they sauour loueth, & whose intercessio  
and prayer for them he wil be content to  
heare, and whom for his sake he woulde  
they shoulde honour, and whom to hyle  
for hys sake they do honour, the honour  
that is done them for his sake, specially  
redoundeth to hymself, as hymself saith,  
he that heareth theym heareth hym, and  
he that despiseth them despiseth him, and  
in lyke wyse, he that worshippeth them  
for his sake, worshippeth hym.

Now if mayster Wasker wyl say that  
by these woordes, who so ones belieneth  
that Christ dyed for vs, shal neuer after  
desyre none other, he meaneth y he shal  
so mynde and desyre euer after onely  
Christ, that he shal not hūger nor thirst  
nor desyre after that anye other thyng  
but God. Then syth mayster Wasker in  
this boke of his, asketh me so many que-  
stions, and sayth so often, I aske mayster  
More this: mayster Wasker must of rea-  
son geue. More leaue to aske mayster  
Wasker some questions agayne.

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

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

One of Tyndal's  
false he-  
relies.

How the church  
seeketh  
sayntes

Honour done  
to saintes doth  
redounde to  
Christ.  
If  
Luke. 101



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

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

#### The .v. Chapter.

**N**ow handling his exposition and his doctrine of faith, nor onely thus falsly but also thus folysly to, as ye do now perceiue: yet as though he had wonderfull wysely declared some high heauely mysteries that neuer man had herd of before in the fourth lease he boistereth his great cunning in comparison of myne and sayth.

**H**ad maister Moe haue vnderstanden this short sentence, who so beleue in me hath lyfe everlastyng, and knowen what Paul with the other Apostles preached, especialy Paul being a yere and an halfe amonge the Corinthies, determining not neither presumyng, not to haue knowen any other thing to be preached them (as himselfe saith) then Iesus Christ, and that he was crucified: hadde **M**oze vnderstanden thys poynte, he

shoulde neuer thus haue blasphemed Christ and his sufficient scriptures, neither haue so belyped his euangelistes and holy apostles, as to say they wrote not al thinges necessari for our saluacion, but left out thinges of necessity to be belied, making Gods holy testament insufficient and imperfitt, first reueled vnto our fathers, written este sones by Moyses, & then by his prophetes, and at the laste, written both by his holyc euangelistes and apostles to. But turne we to John againe, & let Moe mocke stil & lye to.

**H**ad maister Wasker vnderstande the selfe same short sentence of Christ that he speaketh of, and had maister Wasker wel vnderstanden also the tother short sentence of saint Paule that he now toucheth, and after those two termes wel vnderstanden, had looked vpon his owne booke againe: he woulde rather haue eaten his owne boke but if he be shameles, then euer haue let any man see his falsse folwe for shame.

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

**N**ow the place he toucheth of saynte Paule in his firste pistle to the Corinthies, I maruaile me muche to see the madnes of thys Wasker, that byngeth it forth for his purpose here. For as you see, he meaneth to make men wene, that by that place it were proued against my confutation, that the apostles left no necessary thing vniwrytten.

**N**ow of any other Apostle ye see well he byngeth not one worde for that purpose of his, nor of saint Paule neyther, but this one place, whych place sayth he bygeth forth for þ prose of their heresy, & there is nothing necessarye to be belied, but if it may be proued by plaine and euident scripture: it appereth plain that maister Wasker there myste taketh saynte Paule, and wencheth that he preached nothing to them of Christ but onely his passion. For els he myght notwithstanding the wordes of þ place, preach to the diuers things of Christ bi mouth, and leaue it wryth theym by tradicion, wrythoute wrytyng to, whyche neither hymselfe nor none of his felowes neuer wrote any tyme after. And of trouthe so he did, as I haue proued at length in my worke of Tyndals confutation. Of which things one is among dyuers other, the putting of the water wryth the wyne in the

Of puttyng  
wyne in the  
chalice.

**I**n the chalice, which thing Chyriste dyd  
at his maundy when he did institute the  
blessed sacrament, and after he taughte  
the order therof to saint Paule hymself  
by his owne holy mouth, & saint Paule  
so taught it agayne to the Corinthyas by  
mouth, and left it them first by tradicio  
without any wytyng at al. And whan  
he wrote vnto them afterward therof, he  
wrote it rather (as it wel appereth) vpon  
a certayne occasion to put them in reme  
mbrance of it, because it is the very blessed  
body of God, then in that place to teache  
them the maner and the forme of conse  
crating the sacrament. For he had taught  
the much more fully before by mouth,  
than he doth there by that wytyng. For  
as he wrote wel though he tel them there  
what it is when they drinke it, that is to  
wyt the bloude of our Lorde: yet he tel  
leth them not there wherof they shal con  
secrate it. For he neither nameth wyne  
nor water. And yet sayth in the end that  
at his comyng to them agayne, he wyl  
set an order in al other thigs. And where  
wyl maister Malker shewe me all those  
things wyrtten, & proue it to be al those?

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

And of trouth you se that speaking of  
faith before, this is his very conclusion.  
In whych when I red it and confuted it  
here now before: yet marked I not ther  
in so muche as I do now. For though he  
saide there.

**I**f we ones eate hym  
and drinke him by faith, that is to say, if  
we beleue his fleshe and bodye to haue  
bene broken, and his bloude shedde for  
our synnes, then are our soules satisfi  
ed & we be iustified: I marked not  
as I say that he ment so madly as at me  
may now see he meaneth, that is to wit,  
that men be bounden to beleue nothing  
els, but that Chyriste was crucified & dyed  
for our synnes. Maister Malker maketh  
vs a prey thort crede now.

I saye Malker  
saide.

But that he thus meaneth in deede, he  
now declareth playnely, when he wold  
proue agaynst me that no necessary thing  
was left vnwyrtten, by those wordes of  
saint Paule by whych he wyrtteth to the  
Corinthyas, that he preached nothing a  
mong them but Iesus Chyriste, and that  
he was crucified.

1 Corin. 2.

And as maister Malker myght vnder

standeth those wordes of saint Paule: so  
I perceiue that long before maister Mal  
ker was bozne, there were some suche o  
ther fooles that myghte take those wordes  
after the same sonde fashyon then, & ther  
fore affirmed that aduowtrye was no  
deadly sinne, as these folish folke affir  
me now, that it is no deadly sinne for a frere  
to wedde a nunne. And their argument  
was, that if aduowtrye had bene deadly  
synne, saynte Paule woulde haue pre  
ached that poynte vnto the Corinthyas.  
But he preached as hymselfe saythe in  
his pistle nothing vnto them but Chyriste  
and hym crucified, and thereupon they  
concluded that aduowtrye was no dead  
ly synne.

But sainte Austine answereth those  
fooles and this foole to, that he preached  
not onely Chyristes crucifixion. For than  
had he left his resurreccio vnpreached,  
and his ascencion to, which both we be  
bound as wel to beleue as his crucifixi  
on, and many other thinges mo besyde.  
And therfore as saynt Austine saith, to  
preache Chyriste, is to preache both euerie  
thing that we must be bound to beleue,  
& also euerie thing that we must be bou  
den to do to come to Chyriste. And not as  
those fooles and this foole teacheth, that  
we be iustified if we beleue no more but  
onely that Chyriste was crucified and di  
ed for our synnes.

what it is to  
preach Chyriste.

And when maister Malker sayth that  
by affirming any necessary poynt to be  
lesse vnwyrtten in the scripture, I make  
Goddes holi testament insufficient and  
vnpersfyt, for all that it was firste reue  
led vnto our fathers, and este wyrtten by  
Prophets, and then by his prophetes, and  
at last wyrtten bothe by his holy euan  
gelystes, and Apostles to: to thys I saye  
that Goddes testament is not insuffici  
ent nor vnpersfyt, though some necessari  
things be left out of the wyrttinge. For  
I say that his testament is not the wy  
tyng onely, but al the whole thing reue  
led by God vnto his church, and remain  
ing therin, part in wyrtting  
and part wythoute wyrttyng. As it  
was al together fyrt wythout wyrttyng  
geuen.

Gods testam  
ment

And see now good readers the wytte  
of Maister Malker in thys word of his.  
For yf I make the testament of God vn  
persfyt & insufficient, because I say that  
some necessary poyntes thereof be not  
yet wyrtten: dothe not he good readers,  
saye and affirme thereby, that it was al  
together vnpersfytte and insufficient, al  
Z. ii. the

**A**the whyle that God taughte it hymselfe by hys owne reuelacion of spirite, and that our sauour taught it hym selfe by hys owne blessed mouth, tpi ppoises and the pphetes and the Apostles wrote it wyth the penne.

**A**nd when so euer that mayster Wasker is able to proue, that al these thinges whych we be bounden to beleue moze the than Chyrist dyed for oure synnes, are so fully wyttē by Chyristes Apostles, that they left none of them al vnwyttē: whē he shal haue proued this, lette hym then come hardely and bid master Wozz mok on and lye on to. But now whyle he saith so, so farre oute of season: whyle my woꝝke of Wyndalles confutacion hathe proued my part so plainly, that neither hym selfe noꝝ al the heretikes of them al, shal wel auoyde it whyle they lyue: now may master Wozz be bold to byd master Wasker go mocke on and lye on to.

**A**nd this may I nowe say to maister Wasker the moze boldlye, sythe you see that he vnderstandeth not, oꝝ elles wyllynge mylconstrueth the place of the apostle that he bypnyeth forth hymselfe, and saynte Johns gospel to, and would make vs wene that it wer inough to saluacion, to beleue no moze but y Chyriste was crucified for oure synnes. And then shuld we not nedē in dede to beleue that we shoulde do penance for oure synnes our selfe, noꝝ to beleue the presence of Chyrist in the blessed sacrament neither. Whych poynte they woulde haue nowe taken for indifferent, and many necessary poyntes mo. Wherof mayster Wasker woulde take away the necessity, because saynte Paul (saith he) preached no thyng to the Corinthes but Chyrist, and hym to be crucified. Whiche argument of maister Wasker were not euen berpeystronge, all though saynte Paule had at that tyme preached them nothyng elles, because he myght then haue begon wyth that, and preache them many mo things after, oꝝ sende it vnto them by wytyng.

**B**ut nowe woulde I sayne that mayster Wasker hadde gone a lytle farther in the same pytyle. For euen wythin thre lynnes after it foloweth, My preaching was not among you in perswasible woꝝdes of mans wysdome.

**T**hese woꝝdes I laye not agaynst maister Wasker, for he keepeth hymselfe sure inough fro that poynt, and is warre wel inough that he speke no perswasible woꝝdes of mans wysdome. But than saith saint Paul farther. But my prea-

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

**H**ere maye maister Wasker see that saint Paule because he taught strange doctrine, proued his doctrine not by subtil philosophical reasoning, noꝝ by rethorike & goodly fleshy eloquence, but by myracle and the myghty hand of God.

**P**owe if maister Wasker therfore wil be belieued, reason is that he do as saint Paule dydde, sythe he teacheth as harde thinges and as strange to chrysten mē, and as farre agaynst the chryste faith as saynte Paule and the other Apostles taught eyther Jewes oꝝ Paynims, thinges hard and strange and farre fro the fashion of their falsse perswasion.

**F**or setting asyde all the whole heape of his other heresies, this one that he setteth forth in this prestler boke of hys, agaynst our sauour hymselfe in the blessed sacrament, is as strange and as incredible in al good chrysten eares, and euer hath bene synce Chyristes daies, as euer was the preaching of Chyristes Godhed among the Gentyles oꝝ the Jewes eyther. And therfore if he wyl looke to be belieued as saynte Paule was: reason is y he doe miracles as saint Paule dyd.

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

And

**A**nd therfore whyle maister Masket would seme to play saint Paule, and be an apostle here, to teache Englysh men a new faith as saynt Paule did the Corinthyans, & then teachynge thynges as straunge and as incredible to Christen men, as hys were to the Paynims, and can not do myracles for hys doctryne, as saynt Paule dydde for hys, but hath agaynst hym for our part suche a multitude of myracles, that for the proofof any one thyng there were neuer shewed so many, and when mayster Masket in dede of myracles proueth hys expolycions of scripture so wolpeth hymselfe and so false, that to suche as marke hym wel he maye surelye seme to meane nothyng els but to moeke: we may go forth in the matter, and lette mayster Masket yet agayne moeke on Ayl and lye on to.

**The. v. Chapter.**

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

Mayster Masket's expolycion of these wordes (I wyll not saye ouer hardly to hym) is I prynciple pou good readers be ryng bare, and lette of so thortye, & handled so slenderlye, that hys owne friendes coulde here scant thinke any other, then that leauer then he woulde laye hardely to the Jewes charge, the faulte of theyr owne infidelitee, he had leuer laye it in the necke of the father of heauen; and there leaue it.

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

The brethren can not beare that my wytyng is so long. But surelye it is no maystry for a man to be thortye, that can finde in his hart to do as maister Masket doth, leaue al so hard places vndeclared.

For he no where stycketh, but vppon the places, in whych he falselye laboureth by colour of his expolycion of a spirytual eating by faythe, to hyde and wythdrawe the verbe lytterall truthe and the verbe sayth in dede, by which our saint our teacher vs to belious, that the thing

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

**The. vi. Chapter.**

**I**n the end of the fourth leafe, he expoundeth these wordes of Christ: And thys bycade that I shall gyue you, is myne owne fleshe, whych I shall gyue for the lyfe of the world. And for as muche as at those wordes speciallys begynneth betwene hym and me the way to part in twayne, and he to go the one, and I the tother, he drawyng it al to that poynt as though Christ there beganne to shewe the none other thing of hys fleshe, but the geuyng it vpon the crosse, and that he nothyng in al those wordes ment to tell them of the geuyng of hys fleshe to eate, that he gyueth in the blessed sacrament, & I there expounding it that he there telleth them of both, but speciallye of the gyuyng of hys fleshe to be eaten, whych he gyueth in the blessed sacrament: therfore at those wordes good readers begynne to take spectall good heede to mayster Masket's syngers. For there he speciallye begynneth to play a mummers cast wyth hys false dice. And therfore conferre his expolycion vppon the same wordes wyth mine, and then shal ye bydde him cast agayne, for that cast goeth for nought.

**The. vii. Chapter.**

**I**n the fyfth leafe thus he saith: For many a man was it thought these fleshy Jewes abhorred the bodylye eating of Christes fleshe, albeit our fleshy papists being of Jewes carnal opinio, yet abhor it not.

What thing moze false, moze foolish, or moze blasphemous coulde anye bynde beastes say than this? For the Jewes had an opinio that he woulde haue them eate hys fleshe in the very forme of fleshe, and (as saynt Austine sayth) they thoughte they shoulde eate if deade cut oute in gobbettes as shepes fleshe is in the shamelis. And now we is not mayster Masket alhamed to rayle vpon al good Christen people vnder the name of papistes, and saye that they be al of the Jewes carnal opinio. Doth any man that receyueth the blessed sacrament, thinke (as the Jewes thought) that the fleshe of Christe that he receiueth, is in forme of fleshe, caste out in gobbettes as shepes fleshe is solde in the shamelis, and not in forme of breade?

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

Now as this was good readers witten (as you se) most falsely that he saythe we be of the Jewes opinion: so where he saith that we abhorre not to eate Chyristes fleshe in the sacrament, that is yet witten ye see wel as foolishly.

**B** For the wyle goodnes of God hathe as the old holy doctours declare, gyven vs his fleshe not in forme of fleshe, but in forme of bread, because we should not abhorre it. And therefore what horrible sight seeth this foole in the blessed sacrament, for which he should abhorre to receive it?

But wher was ther ever a more blasphemous beastly worde spoken, the thys frantike soule speaketh here: y mocketh & raileth vpon al good Chyristen people in this. xv. C. yere, because they do not abhorre to receive y blessed body of Chyrist in such wise given vs by Chyrist, that no creature can avhorre it, but either dyuels or diuels folowes heretikes.

#### The viii. chapiter.

**C** Hen saith maister Masket far in the same place.

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

Lo what iend holdnes it geueth, whā a man may walke about in a visour vnknewen: Masket careth not what he saith the whyle his visour of dissimulation is on, that me know him not. For who saith that Chyrist is dayly new crucified: Trough it is that the church sayth, that Chyrist is at the aulter euery day offered, bys owne blessed body in the sacrament. This of trouthe the church

Chyrist is dayly offered.

**D** saith & that Chyrist is our daily sacrifice. But no man saith that he is dayly crucified of new, and dayly put to new payn. But as he was ones crucified & kyled and offered on the crosse, so is that one death oblation and sacrifice dayly represented, by the self same body that one ly quicke sacrifice and oblation y God hath left vnto his new chyristen church, in stede of al the manyfolde sacrifices, & oblations of his old synagoge the Jewes. And that ye may know that I saine you not fantasies: sainte Chyrisostome declareth it very plainly, whose wordes are these. What is that tht that we do: Do

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

Luke. 22

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

How canne maister Masket be more plainly confuted & confounded, the sainte Chyrisostome here confoundeth him, vpon the occasion of this folish blasphemous saying of his: in which he raileth agaynst the church, & saith that it ccareth not daily to crucify Chyrist, as though y church at this day did put Chyrist to new paine, because

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

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

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

¶ What speake I of saynt Chrysostome and saynt Austine: & al the old holy doctours and sayntes of Christes church, without any exception, were euer more clere in this point, that mayster Masker here now denyeth & thus ietheth on, that the blessed sacramēt in the masse, is a sacrifice and an oblation.

And thys can not master Masker himselfe deny. For hys owne sylle mayster Martyn Luther, the late welspyring of al thys flood of heresies, in his pestilent booke of habilonica, putting forth thys heresie y mayster Masker toucheth here that the blessed sacramēt in the masse is no sacrifice, nor none oblation, obiecteth

¶ against himselfe and sayth thus:

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

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

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

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

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

In the. vi. the. vii. the. viii. the. ix. the. x. leafe, he hathe certayne argumentes agaynst al men in general, that expounde those wordes of Christ in the sixt chapter of John, to be spokē and ment of the very eating of hys blessed body in the sacrament, and not onely of a spiritual eating by belief of hys deach. And some solucions hath he ther suche as they be, agaynst myne argument in speciall made vnto Frith. Al whych thinges I wil set into theyr places a part from his exposition, so that ye mai see some of the fauts of hys expolecion by them selfe, & his argumentes answered by them selfe, & hys solucions auopd by the selfe, & the notable notes that he maketh of my notable repugnances last of al layed open to you by them selfe, because I wyl laye all thyng in order playne before your eyes, so that when ye see the thynges in suche wyse before you withonte interlacing, ruffle, & confusion: ye shal the more easily iudge whither maister Masker in hys mūmery be an honest man, or els a false falseder and play wth false dyce.

### ¶ The. ix. Chapter.

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

Z. liii.

wonder

August. lib. 16.  
de ciuitate dei.

Luther the  
welspyring of  
heresies.

Martinus Lu  
ther in capit.  
babi.

*Faythe alone  
pleased ydie  
bathistes,*

**A**wonder on hym. For Luther hym selfe wyrtynge fyfte on the same fashyon, that faythe alone was sufficient for saluacion, though it pleased idle vncharytes berpe well, that were glad to be by bare faythe dyscharged of all good woordes: it was yet so sore abhored amonge all honest men, that bothe hymselfe and all hys secte, were fayne to seeke some plaisters of false gloses, to heale the soule marimole of theyr scabbed thynnes, that they had gotten by that text of theyr false faythe alone.

**A**nd then they sayde that they mente that maner faythe, that had alway both hope and charite wyth it. But the could not that glose serue theim. For that maner faythe taught euer the common catholyke churche whych they reprobued. And also that glose marred theyr terte, and was cleane contrarie to all theyr tale. For all the terte of theyr preaching hadde bene of faythe alone, and theyr glose was of faythe not alone, but accompanied with two good felowes perdyne, the one called hope and the other charyite.

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

**W**hy loue we abyde in God, & he in vs: loue foloweth faith in the order of our vnderstanding, & not in order of succession of tyme, yf thou lookest vpon the selfe gyftes and not of theyr frutes. So that principallye by faythe wherebi we cleaue to Goddes goodnesse and mercy, we abyde in God and God in vs, as declare hys woordes folowing, saying. As the luyngge father sent me, so lyeue I by

**M**y father. And euē so he that eateth me, shall lyeue because of me, or for my sake. My father sent me, whose wyl in al thynges I obey, for I am hys sonne. And euē so berplye must they that eat me, that is, belieue in me, forme and fashyon theym after my ensample moztifyeng theyr fleshy and chaungyng theyr liuing, or els they eate me in bayne and dissemble theyr beliefe. For I am not comen to redeeme the worlde onelye, but also to chaunge theyr lyfe. They therefore that belieue in me, shall transforme theyr lyfe after myne ensample and doctryne, and not after any mans tradicion.

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

**B**ut let vs now consider hys woordes. First wher he saith, **W**hat by loue we abyde in God & God in vs: **H**e saith truth, for so sayth the scripture, but that is to be vnderstande, as long as we loue hym, and dwel so styll in him. But when we bryake hys commandementes, and thereby declare that we loue hym not as the scripture also sayth, agaynst which scripture mayster Tyndall saith that he that hath ones a feeling faith, can neuer fal ther from, and against the same scripture mayster Masker sayth that faythe ones had, sufficeth for saluacion.

**A**nd mayster Masker maketh yet hys matter much wurse the William Tyndall. For Tyndall dydde yet at the least wyse make some bumbling aboute a colour for the matter, with a long processe of hystorycall faith and feelinge faythe. Whose false wylde folye therein, I haue so confuted in my confutation, & though he wyte agayne therein, as longe as euer he lyueth he shall neuer shake of the shame.

**B**ut mayster Masker handleth the matter both more wply then Tyndall dothe, and yet much more foolly wyse to. For seying that hys saying can not be defended: he ruffleth vp all the matter shortlye in a fewe woordes, both for sparing of labour, and also because he woulde not haue hys woordes well vnderstanden, but that his woordes myght stande for a shorte terte, whych he woulde leaue for euery other good brother, to make some good glose thereto to mayntayne it with.

**F**or in hys next woordes folowing, wher he sayth: **W**hat by loue we foloweth faith in the order of our vnderstanding, & not in the order of succession of time, if thou lookest vpon the selfe gyftes, and not vpon theyr frutes: **I**n these fewe darke woordes he woulde both shewe his clerkynesse before vnlearned men, and leaue them also vndeclared, because he woulde haue them wene that his high learninge passeth theyr low capacities.

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

For



In a good che  
faith there is  
both hope and  
charite.

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

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

A dead faith.

**C** Now wold maister Wasker iugle and make vs belisue, that he meaneth y first maner of faith, that is quicke and lyuely, by the reason that it hath good hope and charite therwith.

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

**F**or whe that he first telleth vs what belisue is sufficient, and faith that yf we ones eate and drinke Chyriste by fayth, & then expoundeth the whole summe of al that fayth saing: **That** is to say: yf we beleue his fleshe and his body to haue bene broken, and his bloude shed for our sinnes, then are our soules satisfied, and we be iustified, And now addeth ther vnto, y loue foloweth faith in y order of our vnderstanding, and not in the order of succession of time, by whiche he meaneth that eueri man hath charite euer more as sone as he hath the faith: ye maye clearly se that he saith that a man hath charite euer as sone as he hath y faith. So y by hym who so euer belieueth that chyrist died for vs: he hath both faith hope & chariti, though he beleue nothing els.

But now is this a very false diuelish doctrine. For this is no full faith. For a man maye belieue this, and yet leaue

many a thing vnbeliened, whiche we be bounden to belisue beside. And therefore you may wel see, that though the theologicall vertue of ful and perfit faith, haue alway charite together in founded with it: yet maister Waskers faith that is neither perfit nor full, may be not in the beginning onely, but also euer after without any charite at al.

Also wher he saith that y faith that he describeth ones had, is sufficient, & speaketh of no perseuerance: a man may wel see that his saying is insufficient. For both the faith standing, a man may wel fal fro charite. And then though he had ones charite as soone as that faith (if y bare faith without more were possible to haue charite with it) yet might it lack charite after. And also that faith might it self fal quyte away to. For he y ones belieueth eueri article of the faith, and then can fal from any, as maister Wasker is fallen from many: may lyttle and litle fall from thepny euerychone. For I dare wel say that maister Wasker belieueth no poynte that hee belieueth moste surely, any thing more surely now, then he hath belisued ere this, dyuers of those pointes whiche he nowe belieueth least, if he belisue as he wyrteth.

And thus good readers you see, that wher as his mar mole is more the an hā full byode: this plaffer of his passeth not the byedth of a peny. For I dare saye the diuel belieueth at this day as muche as maister Wasker saith that is sufficient, that is to wpt that Chyriste died for oure sinne, and yet hath he no chariti. For no more hath he no man that will belisue no more but that, or though he doe belisue more then that, wil yet think that he belieueth al the remanant but of his courtesy, and not one whit more of dewty.

**The .x. chapter.**

**N**owe where he saith farther: **So** that pyncipallye by faith wherbi we cleue to gods goodnes & mercy, we abide in God and God in vs, as declare his woordes folowing, saying. As the liuinge father sent me, so liue I by my father. And euen so he that eateth me, shall lyue because of me or for my sake.

This is a very false noughty declaration of Chyristes woordes. For where as the holpe doctours doe declare those woordes as I before haue shewed you, that like as our sauour hadde bys eternall lyfe of his father before any beginning of time, in that his father eternall before

Before all tyme, begat hym and his flesh not of hys owne nature, but by the coniunction that it had wpyth the Godhead, had now the same life & so lyued for the father, so should he that eateth that flesh according to Chrystes institution, with dew circūstances of faith & good hope, and charity wel wpylling to woork, attayne euerlasting lyfe also, by reason of hys coniunction & incorporation wpyth hys euerlasting flesh, so I say allwape, if the eater eats it wpyth al dew circūstances requisite, so that lyke as they receiue not his holy flesh dead as the Jewes had went, but quicke wpyth holy spiryts toynded therto, so they soules may toyne wpyth hys spiryte as they fleshe toyne wpyth hys: wher as the holy doctours I say do expound these wordes thus, now cometh maister Malker and saith, that in these wordes Chyist teacheth vs that we abide in him and he in vs, not principally by charity, but principally by sayth.

Now good reader what one worde of those wordes of Chyist, any thing soundeth to the maintenance of maister Malker's exposition, that God is in vs, & we in him, principally by faith: The scripture saith, god is charity, & he dwelleth in charity dwelleth in god, & god in him.

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

¶ The .xv. Chapter.

**N**ow wher he goeth good reader further forth yet vpo these wordes, and sayth.

My father sent me, whose wyll in al thynges I obeye, for I am hys sonne. And euen so verely must they that eat me, that is beleue in me, for me & fashion theym after my ensample, mortifyenge they fleshe and chaunging their liuing or els they eats me in vayne and dyssemble they beliefe.

Though these wordes here seme very good: yet whyle they be al wyrtten vnto thys one entent, that thys gave shew the shuld so glytter in our eyen, & we might therby be blinded, and not beware of the perilous pitte into whych he goth about to cast vs, that is to make vs wene that our sauour in saying that we shuld eat hys flesh, ment no very eating thereof in the blessed sacrament, but only a spiryтуal eating by believing that he died for our synnes, as here he declarcth againe. they that eat me that is beleue in me. &c. whyle al draweth I say to that ende, hys tale is nought al together.

And yet it is a world also to se, & blinde nesse that the diuel hath dyuē into him, by which he can not be suffred to se, that by these selfe same wordes with whyche he woulde auance hys purpose, he very playnely destruyeth it.

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

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

Nowe wher he sayth, or els they dyssemble they beliefe, I wyl not dyssemble wpyth hym, but tell hym verely playne, that

what it is  
dyssemble.

That as great a dissembler as he is, he wo-  
rsh not as it semeth what thys woordes  
dissembling meaneth, or els wot I nere  
what he meaneth therby. For a mā dys-  
sembleth the thing that he hath, and wil  
not be a knowen thereof, as a man dissem-  
bleth hys hatred, when he hateth one, &  
faineth himselfe his friend to couer hys  
hatred with. And so we say that a mā dis-  
sembleth a thyng, when he seeth it & wyl  
not se it, but maketh as though he sawe  
it not. But no man dissembleth y thyng  
that he seeth not in deede, nor the thyng  
that he hath not in deede, but maketh as  
though he saw it or hadde it. For he say-  
neth or lieth, & not dissembleth. As in the  
latyn tong (wherof thys englyshe woordes  
cometh) *ille simulat non dissimulat*. And there-  
fore if mayster Manker meane here by  
those woordes, for els thei dissemble thei  
belief, & any other thing then they sayne  
a beliefe, making as though they belie-  
ued and do not; let hym not dissemble to  
me, but tel me what other thing he mea-  
neth. And if he meane by those woordes  
none other thing than that: then wyl I  
not dyssemble with him, but tel hym the  
playne truth that he may peraduenture  
meane to yselve inoughe, but he speaketh  
but like a sole. For bi that word he saith  
the clere contrarpe, y is to wyl that they  
make as though they beleued not, but  
yet they do.

¶ The. xii. chapter.

**B**ut now at last he concludeth all  
together thus.

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

I wyl not here holde a long dyspucion  
wyth mayster Manker vpon mans tradi-  
cions, by whych word he would haue al  
the lawes made by men utterly sette at  
nought, & would haue man bounde, but  
eyther by the playne word of scripyture,  
or els by his owne expresse agreement &  
consent. For Luther sayth that neyther  
man nor angel can make the bonde of a  
ny one sillable vpon anye chryssen man,  
wythoute hys owne expresse consent, so  
that no lawe can be made by that wyse  
reason, by the prince & the people, to hāg  
vp eyther these or murderer, or to burne  
bp an heretike, but if the theues, murder-  
ers, & heretikes wyl consent & agre ther  
to them selfe. For no lawe made this day  
can bynde hym that shal be bozn to mo-

row, tyl he come to good age & agre ther  
to by hymselfe, as our souerayn Lord  
the kinges grace most prudently layed  
agaynst Luther.

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

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

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

But thā of reason must master Man-  
ker gyue me leaue agayne, to put him in  
remembraunce of the priestes & prelates  
of their heretikes sectes, and I wil speake  
of none but by name. Frere Luther I  
wyl name hym the chiefe & principal au-  
thour of theyr heresies. I wil name him  
frere Lambert, dan Wyth the cartusia,  
Zwinglius the priest, and the prest Po-  
meran, and frere Huskyn the frere by-  
gittane. These bee lo the verpe prelates  
and byshoppes metropolitanes and po-  
ples of theyr sectes.

The prelates  
of heresies,

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

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

Thus haue I good readers noted you certaine peeces of mayster Masket's exposition, by which as by a tast of a draughte or twayne, ye may see what poisoned dryncke is in the whole vessel. And now shall I come to hys argumentes, which he maketh in general agaynst all them that expounde this place of Christ's wordes in the sixt chapter of sainte John, to be spoke of ment of that eating by which we eate Christes blessed body in the blessed sacrament.

¶ Here endeth the second booke.

## The.iii. booke

¶ The first chapter.

**L**et the fyth lease be upon hys exposition of these wordes, and the breade whych I shal giue for the life of the worlde, thus he argueth.

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

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

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

Christ conuerteth breade into hys owne bodye.

con-

Acouerth not his blessed body into bread, for that were yet muche worse. For that remaineth there nothing els but bread. And, and that is yet wot wel master Pasckers own herely for which he writeth against me, & therfore is he double shameles (as you se) to say any such thig of me.

But in conclusion the effecte of all hys sond argument is, that euen ther in that place to breake strife, and to soyl al their dout, our Lord might and woulde haue done at the selfe communicacion, or els at the least wite theuangelist at the time of his wytyng, might and woulde haue tolde them playnely that thei should eat it, not in forme of flesh, but in fourme of bread. But neither our sauour tha told them so, nor theuangelist hath told vs so in the reportyng of his wordes spoken to them: ergo it must nedes be that Chyrist ment not so.

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

When his disciples asked hym of the restitution of the kingdome of Israell, & mynstoke his kingdome for a woeldeve kyngdome: did he forthwith declare that al that euer he could haue told them: or al that euer he told them therof at any other tyme after: nay no; theuangelist in the reherfing neither.

Hath this man either neuer red or els forgotten, that al be it our sauour came to be knowen for Chyrist, & sometime declared him so him selfe; yet at some other tymes he forbod his disciples to be a knowen thereof. So that as for y scriptures (except he haue eyther litle red, or litle remembred of them) woulde haue made maister Pascker to forbear this folythe argument for shame.

But now what wylt hath this mā that

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

For mayster Pascker saythe here that our Lord ment nothynge els, but to tell them of the geuyng of his flesh to y death for the lyfe of the world, and to make the belicue that. Now aske I therfore mayster Pascker, whither Chyrist coude not haue tolde them by moze playne wordes then he did there (if it had so ben his pleasure) that he should dye for the synne of y world, and in what wyse also. If mayster Pascker answer me no: I am sure every wyse man wil tel him yes. For he spake there not halfe so playnclye of the geuyng of his body to be slayn, as he did of giuyng it to be eaten. For as for hys death, not so muche as ones named it, but onely sayth: And the breade that I shal giue you, is myne own flesh, which I shal giue for the lyfe of the world. In which wordes he not once nameth death. But of the eating, he speaketh so expresly by and by, and so spake before, al of eating, and much moze afterward to, that he gaue them litle occasion to thynke that he ment of his death any word ther at al, but of the eating onely.

And some great holpe doctours also, construe those whole wordes. And the bread that I shal giue is my flesh, which I shal giue for the lyfe of the world, to be spoken onely of the geuyng of his blessed bodye in the sacrament, and neither the first part nor the second to be spoken of his death. But that in the firste parte Chyrist sheweth what he woulde giue the to eate, that is to wylt his own flesh, and in the secod part he shewed them why he woulde giue the world his fleshe to eate, and what commodity they shoulde haue by the eating of it, saying, that he wolde giue it men to eate for the lyfe that men shoulde haue by the eating of it. And therfore he pursueth forth bothe vpon the eating thereof, and vpon the lyfe that they shal lacke that wil not eate it, and of the lyfe that they shal haue that wyl eate it. So that as I saye Chyrist speaks and ment after the mynde of some holy cuning men, but of the eating onely, but by al good men of the eating specially, & without anye maner question of the eating most playnly, as of which he speaketh by name expresly. And of his death (yf he there spake of it as dpuers holpe doctours thik he did) yet he spake it so covertly, that he rather ment it the said it, as the

John 2.

Math. 12.

D

Luke. 11.

Matt. 4.

Math. 17.

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

The.ii. Chapter.



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

**I** than the Jewes would not vnderstand thys spiritual sayeng of the eatyng of Christes fleshe and drynckynge of hys bloude so ofte and so playnely declared: he gaue them a strange tryppe, and made them more blynde, for they so deserued it (such are the secret iudgements of God) adding vnto al hys sayynges thus. Who so eate my fleshe and dryncke my bloude, abyde in me and I in hym. These wordes wer spoken vnto the blynde leuers into theyr farther obstinacio, but vnto the faithful for theyr better instruction. Now gather of thys the contrary, and say, who so eateth not my fleshe and dryncketh not my bloude, abyde in me noz I in hym, and soyne thys to that forsayd sentence, except ye eate the fleshe of the sonne of man and drynk his blood, ye haue no lyfe in you. Let it neuer fall fro thy mynde Christe reader, that faith is the lyfe of right wyse, and that Christe is thys liuing breade whom thou eatest, that is to say in whom thou beleuest.

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

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

**W**hat are these wordes good Christe reader to the purpose. Al this wyl I praye you remember to. But I wyl praye you remember therewithal, wget about this iugler goth, that woulde wyth byddynge vs looke by here vpon faith, iugle awaye one greate poynte of faith from vs, and make vs take no heede of Christes wordes plainly spoken here of very eating of his holy fleshe. And therefore lette vs remember saythe as he byddeth. But let vs remember wel therewith specially this peece therof, that thys iugler with bidding vs remember, woulde sayn haue vs for gette.

**B**ut now after this induccion, for the he commeth wyth hys wyle argumente in this wyle.

**F**or if our papistes take eatyng and drynking here bodyly, as to eate the natural body of Christ vnder the forme of breade, and to drynke his blood vnder the forme of wyne, then muste all ponge children that neuer came at Gods boorde departed, and all laye menne that neuer drank hys bloude be dampned.

**I**f our sauour Christe whiche is the way to trouthe, and the trouthe it self, and the very true lyfe also, coude and wold say false & breake his promise, by whiche he promised his church to be therw hym selfe vnto the worldes ende, and to sende it also the spirite of trouth & shuld teach it and

John. 16.

John. 3.

Let leade it into al trouth: than wold ther  
of truth, both of these woordes of Christe,  
and these other woordes of hys also. But  
if a man be bozne agayne of the watter  
and the holy gost, he can not se the king-  
dome of God, and of many other woordes  
of hys mo, manye greare doubtis arysse,  
ryght hard and inexplicable. But now  
am I very sure, if the trouth can not be  
but tru, Christes p[ro]misse shal euer stand  
and be kept, and therfore shal his church  
euer moze by the meane of hys holy sp[irit]  
rite, whych maketh men of one maner &  
mynde in the house of his church, so fall  
in a concord and agreement together by

Psal. 67.

John. 16.

The church  
cannot fall in-  
to any damp-  
nable error.

on the true sense, and so be led into eueri  
necessary truth, that by my mistake of  
any part of scripture, it shal neuer be suf-  
fred to fall into any dampnable error.  
Whych thyng what p[ro]uating so euer mas-  
ter Pasker make, I haue so ofte and so  
surely p[ro]ued for the comon knowen ca-  
tholike church of good and badde both,  
against William Tyndal, that neither  
he nor al these heretikes among them al  
shal neuer be able to boye it.

Now as for his argument concerning  
clay men of age, it wer a lytle moze strōg  
if the blessed body of our Lorde were in  
the blessed sacramente vnder fourme of  
bread wythout hys bloude, which while  
it is not, nor they receiuing, is not a sa-  
crifice nor oblation, whych to the inter-  
gritie thereof requyrez both the formes,  
that the thing should agree wyth the fi-  
gure, the figure I say of the breade and  
wyne that was offred by Melchisedech:  
maister Paskers argument is of a fea-  
ble force. Whych thyng because I pur-  
pose ones to touche God wylling in an-

Note.

Gen. 14.

swering to doctour Barnes treatise spe-  
cially made of that matter, I wyl holde  
here maister Pasker for this tyme with  
no long tale thereof. But so thentent ye  
may shortly se how lytle wytte is in hys  
wyle argument, wyth which vpo Christes  
general woordes, & but if you eate the  
fleshy of the sonne of man and drynke his  
bloude, ye shal not haue lyfe in you, he  
argueth vniuersally that al me and wo-  
men and childre that dye, and neuer eat  
hys fleshe or neuer drynke hys blood, shal  
be dampned, by the selfe same fourme of  
arguing vpo these general woordes. But  
if a man be bozne of water and the sp[irit]  
rite, he shal neuer se the kyngdome of god,  
Maister Pasker may argue generally,  
that who so dye before he be baptised by  
water and the spirit, shal be dāpned. And  
therupon conclude, that many martyrs

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

## The. lii. Chapter.

**I**n the. xlii. lease to p[ro]ue y Christ  
ment nothing to goue hys bodye  
to be eaten, maister Pasker vpon  
these woordes that the disciples  
whych were offended with his woordes  
sayd: Thys is an hard worde, who maie  
heare hym, byngeth in an other wise ar-  
gument vnder coloure of expoundynge  
that text in thys wyle.

These woordes byd not onely of  
send the that hated Christ, but also some  
of hys disciples. They wer offeded saith  
the terte and not marueiled as Moze tri-  
steth out of truth. These woordes god  
reader of offendynge and meruailing I  
shal answer anone in a moze conuenient  
place. Whych disciples sayd: This is  
an hard saying, who maie heare hym.  
These disciples stucke no lesse in Chri-  
stes visible fleshy, and in the barked of hys  
woordes, then doth now Moze, beleupng  
hym to haue spoken of hys natural body  
to be eaten wyth they teeth.

Here maister Pasker maketh as thou-  
ghe the catholike faith in the blessed sa-  
crament, were but my faith. But lyke-  
wyle as I do confesse that hys heresy is  
not onely hys, but that he hath felowes  
in the same fals hood, not onely Frythe  
and Tyndal, but Wyclif also & Zwing-  
lius, and freere Huskyn to besyde a lode  
sort of wretched heretikes moor: so muste  
he confesse if he wyl say true, y my faith  
is not onely my faith, but that I haue fe-  
lowes in the same faith, not onely the co-  
mon hole multitude of al good Christen  
countreys thys spytene hundred yere,  
but specially by name those holy saintes  
whole woordes I haue reherced you before  
vpon this same matter, as Theophilac-  
tus, and saint Bede, sainte Hierineus, &  
saint Hilary, and saynt Austine, sainte  
Ciril, and saynt Chrysostome, & playne  
woordes of euerye one of all whome, I  
haue here alreedy brought you for the a-  
gaynst maister Pasker, p[ro]ouing the mi-  
selfe felowes of myne in my faith al re-  
dye nowe in thys answer of thys spytene  
parte of hys. And yet keeps I for maister  
Pasker matter inoughe besyde of holye  
saintes authoptyes, as well the same  
saintes as other, to fil by the mesles at y  
seconde course. And where he byngeth  
for the for him in his seconde parte. Au-  
dine



A fine. Tertullian, and saint Chrysostome.

For in al thys hys firste course he byngeth forth neuer on thole three dysches I warrant you that whē I come to them, but barely sarnysh his boorde.

But wher maister Malker saith that more stycketh in y visibie flesh of Christ to be eaten as those dyscyples and those Jewes dyd: he is bold to saye what hymselfe lyst, bicause he goeth inuisible. For els how could he for thame saye that we that are of the catholike church, thinke that Christ geueth vs hys visibie flesh to

**B** thought, when euery man well wotteth that those dyscyples and those Jewes, thoughte that they shoulde receyue hys flesh visibie cut out as saynt Austyne declareth in visibie dead peeces, and euery man as wel knoweth and maister Malker to, that we thinke that we do (and so in dede we do) receiue and eate hys fleshe inuisible, not in deadde peeces, but hys quicke blessed body whole, vnder the visibie forme of breade. And therefore you see good readers what trouthe is in this manne.

For he that  
doth not so  
doth erre.

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

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

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

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

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

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

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

as for

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

Now if maister Masker here meane, that after Chyestes ascencion into heauen, it should be a thyng that shoulde of reaso moze offend the Iewes to eate hys flesh, than at that time while he was here as a thyng that woulde be then a muche moze lothsome meate: what deuill reaso hath maister Masker to beare y<sup>e</sup> madde mynde withall, & to thinke that his glorified flesh should be moze lothsome to receiue then if it wer vnglorified.

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

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

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

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

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

on then before, and therefore is maister Masker a fole to say, that it shoulde moze offend them to heare that they shold eate it after his ascencion then before. For by they eating he shoulde not lese it, but both me may haue his body here in earth with them, & the aungelles maye haue it in heauen with them, and himself maye haue it both in earth and in heaue with him, and all this at once.

Wherein lest maister Masker myght make some wene, that I doe as he saith I doe, & as in dede maister Masker doth himselfe, that is to witte, mocke in this matter & lye: pe shall goo readers, heare what holy saynt Chysofome sayth:

Helias left vnto Helizeus his maner Chysofome 2  
tell, as a very great inheritance. And in ad populum.

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

Howe say you now good chrisen readers: dweth not saint Chysofome with these wordes, affirme you playnely the substance of that that I say, & as plainly destroy all that maister Masker sayth in his heretical exposition of these wordes of Christ, which he construeth so, as he woulde thereby make a repugnaunce betwene the beving of Chyestes blessed body in the blessed sacrament, and the beving of his body by his ascencion in heaue: For though maister Masker say they cannot stand together, but is utterly repugnant, that his body shoulde be here in earth before domes day, because that vnto

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

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

### The.iiij. Chapter.

**B**Ut maister Maser, to shewe you a farther declaracyon of his witte, furthwith vpon his wyse and worshipfull exposition of those wordes of chryst, he repeteth that fond argument agayn, that Chryst ment not of eating his fleshe in y<sup>e</sup> sacrament, because y<sup>e</sup> if he had ment it, he coulde & woulde haue declared his meaning more playnely. And in y<sup>e</sup> matter thus maister Maser saith.

**H**ere might Chryst haue enstruct his disciples the trouthe of the eatyng of his fleshe in fourme of bread, hadde thys been his meanyng. For he left them neuer in anye perplexitie or dout, but sought all the wayes by similitudes and familiar examples, to teache them plainly. He neuer spake them so hard a parable, but where he perceyued their feeble ignorance, anon he heipt them, and declared it thē. Yea & sometimes he proued their asking with his owne declaracyō. And thinke ye not y<sup>e</sup> he did not so here yes verely. For he came to teche vs, and not to leaue vs in any dout & ignorance, especially the chief poynt of our saluacion, which stādeth in y<sup>e</sup> belief in his death for your sinnes. Wherefore to put thē out of all dout as concernyng this eating of his fleshe & drinking of hys bloud y<sup>e</sup> shold geue euerlasting life, where they toke it for his very body to be eaten with theyr teeth: he sayde. It is y<sup>e</sup> spirite that geueth this life. My fleshe profiteth nothing at all to be eaten as you mene so carnally: It is spiritual meate that I here speake of. It is my spirite that draweth the herites of men to me by fayth, & so refresheth them godly. Ye be therfore carnall, to thinke y<sup>e</sup> I speake of my fleshe to be eaten

bodelye. For so it profiteth you nothing at al. How long wil you be without vnderstanding: It is my spirite I tell you that geueth life. My fleshe profiteth you nothing to eat it, but to beleue y<sup>e</sup> it shal be crucified & suffer for the redemption of the worlde it profiteth. And when ye thus beleue, then eat you my fleshe and drinke my bloud, that is, ye beleue in me to suffer for your sinnes. The heritic hath spoken these wordes: My fleshe profiteth nothing at all: it canot therfore be false. For both the Iewes & his disciples murmoured and disputed of his fleshe, how it should be eaten, and not of the offering thereof for our sinnes as Chryst meant. This therfore is the sure anker to holde vs by, agaynst all the obieccions of the papistes, for the eating of Chyristes bodye as they say, in fourme of bread. Chrysostome said. My fleshe profiteth nothing, meining to eat it bodely. This is the key that solueth all their argumentes, & openeth the way to shew vs all their false and abhominable blasphemous lyes vpon Chyristes wordes, & bitteth their slepyght ingelpyng ouer the bread, to mayntein Antichyristes kingdom therwith. And thus when Chryst had declared it, and taught them that it was not the bodilye eatyng of his materiall body, but y<sup>e</sup> eating with the spirite of fayth: he added sayyng: The wordes whiche I here speake vnto you, are spirite and lyfe, that is to saye, thys matter y<sup>e</sup> I here haue spoken of with so many wordes, must be spirituallye vnderstanden, to geue ye thys lyfe euerlasting. Wherefore, y<sup>e</sup> cause why ye vnderstand me not, is that ye beleue not. Here is lo y<sup>e</sup> conclusion of all hys sermon.

Many a fond processe haue I reade, god chrysten readers, but neuer read I neither a more foolish, nor a more false then this is. For the effect & the purpose of all this processe is, that Chryst in all his wordes spake in this. vi. Chapter of S. John, meant nothing of y<sup>e</sup> eating of hys blessed body in y<sup>e</sup> blessed sacrament, but only of an allegoricall eating of his body, by which he ment only y<sup>e</sup> they shold beleue y<sup>e</sup> he shold be crucified & shedde his blud & dye for redemption of the worlde.

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

**I**n the whole conclusion of his argumēt and his exposition, master Wasker hath a shamefull fall, except any man doubt whether master Wasker 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 even a very great pleasure to see.

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

The second is, y by these wordes, **I**t is y spirit that geueth life, my flesh profiteth nothing at all. The wordes y I haue spoken to you, be spirit & life. Christ 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 poynt, I haue confuted it already, and shewed you some saumples, where Christ 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 princippall poynt of our faith. And yet Christ taught not Nicodemus all that he could haue tolde him therein, as I sayd before.

And longeth it nothing to the saythe to beleue y remission of mortall sinnes: I suppose yes. And yet could Christ if he had would, haue declared more clerely those wordes of his, who so blasphemeth the sonne of man it shall be forgiven him. But he that blasphemeth the holpe ghost, it shall neither be forgiven hym in this world nor in the world to come.

No good christen man thinketh other, but that it is a princippall article of the christen faith, to beleue that Christ is one equall god with his father. And yet Christ, (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 could 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 could 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 Luther & these other heretikes, that there neded none. For all the scripture (they saye) is open and playne ynough. And therfore they put euery man and woman vnlearned in boldenesse and courage, to be in the scripture sufficiētly their own maisters themselfe. But while they thus teache them, they forgeatte that by theyr owne teaching they shoulde holde their peace theselse. 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 fyfthe poynt, you see good readers, that master Wasker maketh men perceue him for a double sole, whe it was not ynough for him to come furth with his folye once, but he must a Goddes name bring in this his one folye twyse.

### The .v. chapter.



Now as touching his seconde poynt, in that it is a world to see how strongly y man han- delecth it. For whereas Christ hath by so many open playne wordes before, taught & declared, that he would geue his own flesh to be eaten, and his own blud to be drunken, and so often repeated it, and in suche effectual 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 shoulde, there could neuer more cleare wordes haue been of any man devised, nor by master Wasker himself devised: nowe cummeth master Wasker furth with certain wordes of Christ, by which he saith y Christ 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 master Wasker saith) proue these thynges, are these. **I**t is the spirit that geueth lyfe, my flesh profiteth nothing at all. The wordes that I haue spoken to you be spirit and life.

These wordes haue, good readers, in themselfe, neither any thyng in disprōse of the very eating of his flesh, nor for the prōse y he ment the belife of hys death. For these wordes as Saint Austine declareth, speake not precisely agaynst the

AA. y. 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, deade and cutte out in gobbettes, as they conceiued a false opinion that he meante to make them eate it. And as I haue shewed you before, Saynte Cyrill expownerh these wordes after the same manner, and other holy doctours too. And now if ye reade again maister Maskers wordes here: ye shall finde that all that semeth to proue his purpose, is onely the wordes of himself, and nothing the wordes of Christ, but hymselfe expowning Christes wordes in such wyle, (that as I haue shewed you) Saynt Austine and Saynt Cyrill, and other holy doctours, expowne it cleare agaynst him.

If his owne argumente were aught worth, that he layeth agaynst the interpretation of all that expowne those wordes of Christ, to be spoken of the very eating, by which we eate his blessed bodie in the sacrament, it wolde make agaynst no man so sore as agaynst 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, therfore it is cleare that he meant it not. Then saye I, that sith in these wordes 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 for our sinnes, as he could if he had wolde, and would as maister Masker saith if he had so meant: thys is therfore a playue pofe by maister Maskers argument agaynst maister Maskers mind, & our sauour meant not so, & then is all maister Maskers matter go.

Now that our sauour doeth not here declare that poynt cleerely, that he ment nothing but that they should beleue that he should dye for them: I will haue maister Maskers owne wordes to beare me recoorde. Which will I wene, make maister Masker somewhat wroth with himself, for wytyng them in himself, so foolishly 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 for our sinnes: this declareth & witnesseth well for our part agaynst his owne, that our sauour declared more plainly his mind

for the eating of his flesh, then for the offering therof to the death for our sinnes. And of very trouth 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 precisely, and plainely, and often, and of his offering by vppon the crosse, he neuer spake plainly so much as one word.

For as for these wordes which maister Masker calleth the anker hold: It is the spirite that geueth this life, my flesh profiteth nothinge at all, hath not one plaine word for his purpose at all. For all the bittermoste that he coulde take of these wordes, wer no more but & Christ should tell them that the spirite is & thing that geueth hys flesh the life, withoute whiche of it selfe it coulde not profite them at all, and therfore the wordes that he spake wer spirite and life, and to be vnderstanden spirittually, that they should eate his flesh with his spirite, & not carnally that they should eate 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 bring them but yet not so much as he could haue sayd and he had would, nor would not because of their unworthinesse to heare it, and yet that they should eate his flesh, he tolde them cleare enough.

But as I say, what one word is there in all these wordes of his anker holde, whereby maister Masker may take one handfull holde, that Christ here shewed them so clearely, that he meant the offering of himselfe for our sinnes: he speaketh in all these wordes not one word of offering, nor of crucifying, nor of death. And by maister Maskers own argument 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 eate my flesh, but that you shall beleue & I shall dye for your sinnes. And sith he said not thus, maister Maskers own argumente hath cutte of his cable rope, & lost his anker, and runne his ship hymselfe agaynst a rocke. For he saith, that if he had meant it, he would haue tolde the plain & tale to put them out of all doubt.

And here you see now good readers, by more meanes then one, aswell by & exposition of olde holy doctours & sayntes, as by & wise argument of maister Masker himselfe, to what wyle woorthypfull ende, this royal bagge of his is come to passe, in whiche he triumpheth ouer the carter.

The flesh of Christ with out spirite and life is natying.

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

**T**his therfore is the sure anker to holde vs by, agaynst all þe obiections of the Papistes, for the eating of Chyistes body as they say in forme of bred. Chyist sayde: My fleshe profiteth nothing, meaning to ate it bodily. This is the kepe that solueth all their argumentes & openeth þe way to shew vs al their false and abhominable blasphemous lyes vppon Chyistes wordes, & vttereth their sleight iugling ouer the bred, to mayntein Antichyistes kingdom therwith. And thus when Chyiste had declared it & taughte them that it was not the bodily eatyng of his materfall body, but þe eating with the spirit of fayth: he added saying: The wordes whiche I here speake vnto you are spirite and lyfe, þe is to say, this matter þe I here haue spoken of with so many wordes, must be spirituallye vnderstanden, to geue ye this life euerlasting. Wherfore the cause why ye vnderstand me not, is that ye beleue me not. Here is the conclusio of all his sermon.

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

**N**ow if he aunswer me nay and say þe they wer no papistes: then he maketh it playn & open vnto you good readers, that he playeth but the part of a foliish rayler and a lefter, & doth but deceue and mock all þys owne fraternitie, when by rayling agaynst papistes, 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

papistes, but by them also whom he cōfesseth for no papistes, & whome he cannot but confesse for olde holy doctours & sayntes, nor cannot so blinde you, but þe you playnly perceiue by their own wordes whiche I haue rehearsed you, and yett shall hereafter moze plainely perceiue, by moze holy doctours & sayntes of the same sort, & by moze playn wordes also of the same, that they owe all with one voyce expowne these wordes of Chyiste mentioned in the. vi. Chapter of saynt Iohn, to be spoken & ment of that eating of his fleshe, by whiche we ate it in the blessed sacrament.

**A**nd thus haue I god readers, answered you all maister Maskers argumentes, by which he reproueth in general vnder the name of papistes, all those that is to wit, all the old holpe doctours and sayntes, that contrary to his heresy expowne the sayd wordes of Chyist to be ment of the very eating of his fleshe, and not ouely of the beleueing of þys deathe for our sinne.

**A**nd 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 thirde boke.

## The.iiii. boke



**Y** the. vi. lese thus he sayth. Here makerh M. Moze thys argument agaynst the young man. Because the Jewes merueyled at this saying: my flesch is very meate and my bloud drinke, and not at this: I am the doze & the very vine, therfore this text (saith he) my flesch, &c. must be vnderstanden after the litterall sence, that is to witte, euen as the carnall Jewes vnderstode it, murmuring at it, being offended, going their wayes from Chyiste 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 merueilled nothing at the maner of speche.

**I** haue god readers, befoze this argument þe he speketh of, another argument A. iii. in that

In that epistle of mine agaynste Fryth, which although it went before and was read before this, yet because it wold not well be soyled, maister Masket was content to disseimble it. But I shall afterward anon lay it afore 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 y first, I missefortuned to make so feble, y he taketh euen a pleasure to play with it, & therfore 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 wozship in the soyling it was no great wisdom to lese his wozship in the reherling, with false bearing in hand, that I say that those wozdes of Chyrist must be vnderstanden after that literal sense that the carnal Jewes toke therein y murmoured & went their waye therfore. For they toke it of his fleshe, to be eaten in the self same fleshy fourme, and as holy saint Austine sayeth, y they holde haue eaten his fleshe dead without life or spirite, as biefe or mutten is cutte out in bochers Hoppes. And I am verpe sure, that maister Masket hath no suche wozd in my letter, wherof he may take hold to say that I say that chrystes wozdes shoulde be taken so. But this is no netwe 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 Masket hath doone with myne, yet hath he little aduantage therby. But to thement y all thing shalbe the moze open before your epen: I shal rehearse you first the thing y he wold be content you saw not, y is to wit, mine own wozdes as I wrote them, whiche he reherseth as himself maketh them newe. These were good reader my wozdes.

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 bode & 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 material 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 al in such a wonder thereof, y they coulde not abyde. And wherfore? but because they perceined well by his wozdes and his maner of circūstances vled in the speaking of them, that Chyrist spake of his very fleshe and his very bloud in dede. For elles the strangenes of the wozdes would haue made them to haue taken it aswel for an allegoꝝpe, as either his moꝝdes 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 woder so great, that they asked how could that be, & went almost all their way, wherby we may well see that he spake these wozdes in suche wise, as the hearers perceiued that he ment it not in a parable nor an allegoꝝpe, but spake of his verpe fleshe and his very bloud in dede. †

Lo good reuers, here I spake of Chyristes very fleshe and his very bloud (as the trouth is in dede.) But here I say not as maister Masket saith I say, that Chyrist ment of his fleshe and his bloud, in suche wise as the Jewes thought that forswoke him therfore, whiche thoughte as you haue herd, that they shoulde eate his fleshe in the self fleshy fourme, and also piece meale in lothly dead gabbettes, withuante either life or spirite.

And nowe y you haue sen his trouth in reherling: 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.

Lo chrysten reader, here hast thou not a cask but a greates tunne full of Mores mischief, and pernicious peruertering 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. †

Lo good 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 false pe-

stilent

The vntual fa-  
shion of here-  
figures



**A** silent peruertinge and destroyinge of the pure sense of Goddes holpe wordes in this one place, which he wil shal stāde for a playne pꝛofs that I owe thesame in all other places.

Now god readers, albeit that it might mischance me by oversighte to mischance 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 handlinge of this one place, be such an heynous handlinge, as maketh it suche a pernicious pestilent, not only peruersion, but also destruction of the pure sense of goddes holy word

**N**euert made examination of anye other word of mine farther. For I then further with confesse euen here, & I haue in all other places written wrong euery whit.

But nowe on the other side, though you shoulde happe to fynde that in this place, I haue somewhat ouerseen my self, in mistakinge 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 mistrusts all my wytyng for that one word in this one place mistaken without thempayng of the matter.

**F**or suche a maner mistakinge 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 tochel wine. And therefore let vs now see wherein he layeth this great high heape of mischeuous peruerting. Lo, thus god readers he saith.

**A**nd first where Moze saith, they merueyled at Chrystes 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 expowneith *oportet*, *id est expedit & conuenit*, he must dye, or it behooueth him to dye, that is to say, it was expedient and of good 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 wherefore 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 vyne or a doze, merueyled any thing therat. so that by the great difference of the behaueour of the hearers, it myghte well appeare that there was gret difference in the speaking, and that the tother two wer well perceiued to be spoken only by way of allegoꝝy, and the thirde to be spoken of his verpe fleshe in dede, where as J. rith helde opinion that this was none other wise spoken, but only by way of an allegoꝝy, as the tother twayn were.

Nowe god readers, if you reade my wordes agayne, and in euerye place of them where I wyte they merueyled, it would like you to putte out that word, they merueyled, and sette in this word, they murmured, in the stede thereof: 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 word, they murmured, as with this word, they merueyled. For when at the hearinge of Chrystes wordes, speaking of the eating of his fleshe, the euangelist sheweth that manye of the hearers murmured, and neither at the calling of himself a vyne, nor at calling of himself 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 word 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 this matter in which maister Masker maketh his great outcrye vpon me, for the chaungeing of this word murmuring, into this word merueylyng, sith there is no change in the matter by the change of the word, but myne argumente as strong with the tone word as with the tother, I neither haue done it of anye fraude for aduauntage 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 pestilently by the whole tunne full of falshed at once, peruerted and destroyed the pure sense of Goddes holpe word. But it appeareth wel on the other 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 litle pretty falshed, with which a litle he pzetely helpeth me.

The.ij. Chapter.

**B**ut yet shall you now see hys wit and his ciuety both a litle better tryed, euē vpon this same place, in which with his honge exclamacions, he maketh his part so playn.

As for oportet, of whiche he speaketh here, we shall talke of after in another place. But now touching this woꝛde, they merueyled, maister Masketer sayeth thus. That is not so, noꝛ there is no such woꝛde in the terte. So you see, good reders, he saith two thinges. One that it is not so, and another that ther is no such woꝛd there in the terte. As for the woꝛde 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 woꝛdes of the terte will well maynteyn my saying. For god reader, when they sayd. Howe can he geue vs his flesh to cate? And whe they sayde: This woꝛd is hard, and who can heare it? Don not these woꝛdes proue that they merueyled and thoughte it straunge, when they called it so harde? No man might abyde to heare it, and asked howe he coulde doe it, because they thought it impossible?

Nowe you see good readers, that the gospell sayeth the self same thyng that I say, though it say not the selfsame woꝛd. and therefore lyeth maister Masketer in saying it is not so.

But by this wise way of maister Masketer, if I had written that Absolon was angry with Ammon his brother for byolating his sister Thamar: maister Masketer would say, loe god reader, here thou hast not a taff but a tunne full of pzoꝛes pncious peruertering of gods holy woꝛd, as thou seest hym here falsely and pestilently destroye the pure sense of goddes woꝛde, so doeth he in all other places of his woꝛkes. For where he sayth that Absolon was angry with Ammon, it is not so, neither is there anye such woꝛde in the terte, except Mōze will expolune *oderas eum id est irascabatur ei*, he hated hym, & is to saye, he was angrey with hym, as he expoweneth *murmurabant, id est mirabantur*, they murmured, that is to say, they merueyled. And thus may this Poete make a man to signifie an asse. For the byble sayth not as Mōze sayeth, that Absolon

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

Howe like you now good readers, this wise solacion of maister Masketer? This pzoꝛeth not him a Poete that can make a man signifie an asse, but pzoꝛeth hym rather in stede of a poete, and in stede of a man a verye starke asse in dede.

The.iii. Chapter.

**B**ut of verye trouth god reader not without a good 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 trouth where he sayd of hymselfe that he was a dooze: there grew dissension among hys hearers, vpon that woꝛde of hys, and vpon other woꝛdes that he spake therewith at the same time, so that the gospel saith, And there was dissension amonge the Jewes vpon these woꝛdes, some saying that the deuill was in him, and some saying nay, & that the deuill was not wont to make blind me se, as there was here dissension and disputing vpon these woꝛdes of eating of hys flesh. But in the. x. Chapter they nothing merueyled of his calling himselfe a dooze, for he expoweneth the parable at length, so that they perceived well that he called himselfe a dooze, but onely by waye of an allegoꝛye. And therefore of calling himselfe a dooze, they merueyled not of that woꝛd when he declared it, for they perceued it for a parable. But they disputed vpon that woꝛd and vpon his other woꝛdes 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 thynges they disputed, & thought them straunge and merueylous too. But not for the woꝛdes or the manner of speakinge, but for the very matter. For all they vnderstonde the woꝛdes metely well, but manye of them beliened them not. But not one of them did forsake that woꝛde, I am a dooze, as that they merueyled howe that coulde be. And therefore none of them for any such meruaile sayde there, howe can he be a dooze? as these Jewes sayd here, howe can he geue vs his flesh to cate? And therefore as I say, therein appeareth wel, that our sauour

**A**four in the tone place called himsele a dooze by way of a parable, and in the tother spake of the eating of his own verp fleshe it self, besides al parabes. Which well appeared I sape by hys audiente. For the tone woꝛde they perceiued for a parable, and therfore 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 flesch to eate: whereby it well appeareth, that they perceiued that he spake of verperating of his fleshe in dede, & in the tother place appereth not that they thoughte he ment that he was a very doze in dede, but the contrary playne appeareth. For Christ by his plain and open expolition of that parable, deliuered the cleane fro all occasion, of thinking that he meant himsele 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, therfore he moze and moze tolde them still the same, and also tolde them himsele 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 flesch shoulde elles auayle nothing. And that though his body shoulde be eaten by many sondry men in many sondrye 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 before that, eaten of many men in earth.

And thus haue I good readers, as for this solucion of maister Pasker, made open and playne vnto you, his falsehod and his folp 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 occasiō 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 before. And therefore thus much woꝛship hath he wōne by this hys first solemne solacion.

The. lxxx. Chapter.

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

**B**ut yet for his lordely pleasure, lette vs graunt him that they murmoured, is as muche to saue as they merueyled, because perchaunce 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 flesch &c. If he sape 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 Doze sayeth, or murmured as hath the text, at their masters speche. What think you? Doze must answer here: here may you se whether this old holy ppholder of the popes church is broughte, even to be taken in hys owne trappe. For the disciples and his Apostles neither murmured nor merueyled, nor yet wer not offended with their master Chrystes woꝛdes, and maner of speche.

Loe good readers, here maister Pasker, because he thinketh it not ynoughe for his woꝛship to shew himsele once a foole by his first solucion, cometh now farther forth to shew himsele twyfe a foole, yea thysle 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 sape, as they merueyled. In whiche graunting, he doeth me no great lordely pleasure. For I haue as you haue heard well, proued him alreadye that I neede not his graunting therein. But verely in the cause y he addeth therto, wher he saith, because perchaunce y tone may folow at the tother, therein he doeth me a very great lordely pleasure. For it is euē a pleasure for a lord and for a king too, to see him play so far the foole, as without necessitie to write in that woꝛd himsele, whiche helpeth myne argument as gaynt 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 himsele here saith y peraduenture it bydde: then playeth he firste peraduenture y foole, to make such an out-

crye

Note.

John. 6.

**A** crye vppon 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 the sentence, as it may in dede. If maister Masker saie true that peradventure the tone may folowe vppon the tother, that is to witte, the murmuringe vpon the meruayling, for so he meaneth thereby. 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 now sith this one word of his therfore, ouerthroweth all his wondering, that he hath made on me, and psooueth himself willingly and wittingly in all his high tragycall exclamation againste his owne conscience, and his owne verie knowledge, to helpe me: he hath therein as I say, doone me a very speciall pleasure, to see him so far playe the folc, 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 his cunning, to make men know that he had not so little learning, but that he wist well ynough himself, & he had shamefully belied me in all & euer he had cryed oute against me, concerning any misconstruing of that place of holy scripture.

**The .v. chapter.**

**N**ow after this his double forly well and wisely put furth at once, he bringeth me to mine opposition. And therein he handcleth me so hardlye, & 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 both sides & I scape not, he sheweth what daunger I fall in, whiche way 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 worst poynt and the most for his owne suretie, that I saw him play yet. For ye shal vnderstand that in the first part of my confutation in the thyrda booke, the. Cxxx.

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

Now maister Masker when he wrote his booke, neither haupnge my booke by him, nor the rule by hearte, thoughte he would be sure that I should find 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, which he durst not well take vpon him, lest he might shew therein such congruities in the Englyshe tongue, as he sheweth in some other thynges wherein he speaketh englysh as congrewe, as a man might that had learned his englyshe in another lande.

But now must I aunswere hym to his subtile 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 dore, & when he sayd I am the vine, and when he sayde, my flesh is verely mete. &c.

Maister Masker 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 Masker in the. 29. leafe, booke sheweth himself of his cunning rply and sayth.

It is verely the thyng & 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 his aunsweres so ready for all obieccions that men may lay to him: he cannot be by likelihod but wonderfull sure and ready, with subtil replications, 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 the dore, & the vine, and of his flesh, all thre at once. And yet of eche of these not a double question as I tolde you, but a quatreble 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 Manker willy 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 questiō whether Christes disciples & apostles heard him not & vnderstode hym not, when he sayd, I am þe dore; because the questiō is yet double and capctious, I purpose to make sure worke & aunswer, & I cannot tell, I thinke þe some did & some dyd not, for some of them I wene were 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 vnderstode hym, wherein I graunte hym moze yet I promise you, then he can precisely binde me to by the terte. All thys 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 þe Christe calleth himself 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 reproued hym and repugned against him. And say also that they repugned so much the moze against him, and so much 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 now to the secounde then. And where he asketh me whether Christes 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 Christes 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 dyd but tryste, and that euerye 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 Christes other Disciples vnderstode him not, though hys Apostles diode. 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 Manker 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, nor yet all his twelue Apostles neither, for Judas was gone before. So that in this part of hys fyfthe question, maister Manker hath geuen himselfe a falle in the luttell proponing of his question. As to the vnderstanding, I agre that they þe were there vnderstode him, which maketh nothing agaynst me.

Howe to the thirde place, when he asketh me whether Christes disciples and his apostles heard him not and vnderstode him not, when he sayd, my flesh is very meate &c. For as for his disciples I say no not all. The saith maister Manker, 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 playnely telleth, many of his disciples though they heard him well, diode vnderstand him amysse. For though they vnderstode him ryght, in that they percepued that he spake of the verpe eatynge of hys verpe fleshe: yet they vnderstode him wrong, in that they toke him that they shoulde eate it in the selfe fleshy fourme, and in dead pieces without life or spirite, and therfore they went their way from him and left him, & walked no moze after with him. Here hath maister Manker 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 Masket 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 wold 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 Masket proue me that they did: Mary saith he. **S** for they wer wel acquainted with suche phrases. And answered their maister Chryst when he asked them, will you goe hence fro me to: Lord sayd they, to who shal we go, thou hast the wordes of euerlasting life, & we belieue that thou art Chryst the sonne of the liuing god. **A**

**S**olue god reader, I thinke there be some textes in scripture, that mapster Masket vnderstandeth not no more than other poore men. But yet if he wil not agree to that, but saye that he vnderstandeth them al: yet if we wold 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 euen thesame wordes of Chryst that we be now in hand withall. For no man vnderstandeth any word worse then he vnderstandeth those, eue yet while he wypereth on them. If himself had been then of that flocke, and had seene all other thinges in Chryst that his apostles saw, and had belieued in him, and had not mistrusted Chryste, but been readye to doe what he would bid him doe, and belieue what he would bid him belieue, but had yet as for those wordes of eating Chrystes flesh, thought them hard to perceue what Chryst meant by them, but though he fully vnderstode them not as he thought, yet he doubted not but that god that wer that God spake, and that Chryste if he taried his time, woulde tell hym further of the matter at more leys: if now when other wet their way, Chryst wold haue sayde vnto him, wilt thou maister Masket go thy way fro me to: whither would then maister Masket haue letted 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 Chryste 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 Masket haue been contented to say thus, or elles wold he haue sayd: Say by my say god lord, thou shalt tell me this tale a little more playnly that I may better perceue it by and by, or elles will I goe to the deuill with yender god felowes, and let them dwell with thee that will.

**S**ow if maister Masket woulde (as I wene he wold 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 perceiued what Chryste meante by those wordes: How can he now proue by the same wordes of theyrs, that thapostles vnderstode his wordes then.

**T**hus 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 Chrystes wordes. And now therefore, till he haue better handled his first question, he can againste me neuer vse his seconde, whereby he boasteth that I coulde make none answer, but such as should take my 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 Masket goeth as wylly to worke 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, counsoylt hym then to goe catche another, and tell hym he had caughte that and it had carried a little.

### The vi. Chapter.

**B**ut yet to see now howe craftelue he coulde betrappe me if I woulde lette him alone. Let vs graunte hym for his lordly pleasure, that the disciples and Apostles vnderstode Chrystes wordes well in all these places, not only when he sayde he was the doore, and when he sayde he was the hyne, but also when he sayde, my fleshe is herely meate. What now: Marve then sayth mapster Masket.

**¶** If I shoulde answer yea or yes: then shoulde I aske him further, whether Christes disciples and apostles thus hearing and vnderstandyng hys wordes in all the thre Chapters, wondered and merueyled (as I shoulde say) or murmured (as hath the text) at their masters speche. What thinke you I shoulde 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 master Christes wordes and maner of speking.

**¶** In what trappe of mine owne or hys either, hath master Masker caught me here: Mine argument was ye wot wel, that at the hearing Christ say, I am the doore, & I am the very vine: no man merueyled at the maner of spekyng, because that euerye man perceiued hys wordes for allegories and paraboles. But in the thirde place where he sayd: I my fleshe is verely meate, And the bread that I shall geue you is my fleshe. And excepte you eate the fleshe of the sonne of man, and drinke his bloud, you shall not haue life in you: so manye merueyled, because they perceyued 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. Nowe when the effect of mine argument is, that in this poynte manye merueyled at the thing, as a thyng playnely 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 paraboles: what maketh it agaynst me, that in the thirde 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 sayth, those that thā wer present (agaynst master 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 master Masker cast me downe so depe, with prouing me that some mer-

ueyled not, where I sayd many did: Be these two proposicions so sore repugnant and so playn contradictoary: Many merueyled and some merueyled not, that because I sayd the first, & he proueth the second, therfore I am quite cast & caughte in mine owne trap: This man is a wylly shrew in argument I promise you.

### The vij. Chapter.

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

He wolte 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 sauiour in all thre places, and then vppon myne answer yea or yes, his other question ferther, whether they merueyled or murmured. Unto which, while I haue answered no: now by the trappes of his questions he rekeneth me bytuen to be caught in mine own, because I said that many merueilled, as though many other might not because the apostles did.

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

¶ Here 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 master Christes wordes & maner of speche. For they wer well acquainted w such phrales, & answered their master Christ whē he asked thē, wil ye go hence fro me to: Lord said they, to whō shall we goe: thou hast the wordes of enerlastyng lyfe, & we beleue that thou art Christe the sonne of the living god. Lo master I shoulde say, they neither merueyled nor murmured. And why for because as ye say they vnderstode it in an allegory 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, haunyng fleshe and bloude as they had, and yet was he the sonne

John. 10.  
John. 15.

John. 6.



A sonne of the living 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 bloud 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. **A**

Lo good reader, here haue I rehearsed you his wordes whole to the end. And yet because you shall see that I wil not hyde fro you any piece of his, that may make for any strength of his matter: I shal rehearse you further his other wordes, written in his thirtieth lease, which I would haue touched before, sauing that I thought to reserue it for him, to strengthen with all this place of his, where it myghte doe hym best seruice, where he woulde proue agaynst me to trappeme with, that the cause why the disciples, and Apostles merueyled not, nor murmured not, nor were not offended, was because they vnderstode Chyistes wordes to be spoken, not of verbe 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 lease be these, in the ende of all his exposition vpon the sixth Chapster of Saynt Iohn.

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 eate 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 too? 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 Chyiste the sonne of the living God. Here it is manifest what Peter & his felowes vnderstode by this eatyng and drynking of Chyist. For they were perfectly taught that it stode al in the belief in Chyist, as their aunswer 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 eate his body vnder fourme of bread, as long, deepe, thicke, & as brode as it hangeth bypon the crosse, they being yet but sieble of sayth not confirmed with the holy gost, must here needs haue wondered, stonned, and staggered, and haue been moze inquisitiue, in and of so straunge 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 hast the wordes of euerlasting life, and we belieue &c. Now to the exposition of the wordes of our lordes supper. **A**

Lo good 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 loo ere you find him or any of all that sect, dele in such playn maner with me.

But now we good 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 Chyiste 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 Chyiste, The bread that I shall geue you is my flesh &c. Was because they perceued that Chyist spake it in a parable (as I say of his other wordes, I am the doore, and I am the verbe 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 proue, that is to witt, that Chyiste spake it but by waye of a parable.

But agaynst maister Manker and his presumptuous presupposynge, 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 verbe vyne, dyde 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.

**S**peaking. For his owne declaracion in prosecuting his owne wordes was such, that it must nedes make any man (but if he wer an idiothe or an asse) perceiue that Christ spake in those two places that he was the byne and the doze, 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 byne, nor howe can he be a doze, as many sayd in the thirde place. ¶ How can he geue vs his fleshe to eate? ¶ Whiche wordes if they wer so clerely spoken but by waye of parable, as the tother twayne wer, it wer farre vnlkely that so many wise men woulde haue taken it so farre otherwise euer since, that take the tother twain, for none other. And namely such holy doctours & sayntes, as are well acquainted with Christes phrases and parables, and in the studie thereof, haue spent the greate parte of all their lyues. And therefore maister Masker 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 authoritie of his owne wordshipfull word, proueth vs his purpose very saynte and slender, for all his (loe maister Doze,) as though his purpose appered very cleare.

### The. viij. Chapter.



**D**we be it, for to furnishe his 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 his owne onely word, he setteth vnto his owne bare word, his owne bare bald reason, & saith.

¶ If this matter had stode vpon so depe a myracle as oure Papistes seyne, without any word of god not cōprehended vnder any of theyr common senses, that they should eate his body being vnder y<sup>e</sup> forme of bred, as long, depe, thicke, & as brode as it hanged vpon the crosse: they being yet but fible of faith, not cōfirmed with the holy ghoſte, must haue nedes haue wondered, stoned, and staggred, and haue been moze inquisitiue in, & of so straunge a matter then they wer. But they neyther merueyled nor murmured, nor nothing offended with this manner of speche, as wer the other y<sup>e</sup> slipt away, but they answered firmly. Thou hast the wordes of euerlasting life, & we beleeue &c. Now to the exposition of the

wordes of our lordes supper.

**H**ere hath maister Masker geuen vs a maior of an argument, and a minor to. His maior is his firste parte vnto these wordes. But they &c. and his minor is al the remenant. But we may now aske him ergo what? For conclusion he setteth none vnto them. If he think the conclusion solo we so cleare y<sup>e</sup> he neded not, but euery man must nedes see what solo we with vpon his two premises: 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 would solo we any moze then the common verse of the compute manuell, Ergo cyphos adrifex, he hath made his maior so foolishlye.

**I**n which that first it pleaseth his masterhip to tryfle and mocke in this gret matter, and make vs poze people wene, that euery thing y<sup>e</sup> anye doctour saith in dispiciōs, or holdeth by waye of problems wer deliuered vs to belene as a necessary poynt of our sayth: he doeth but play the false soles for his pleasure. For as for y<sup>e</sup> manner how the blessed body of Christ is in the blessed sacramēt, whether with his dimensions, as long, thicke, & brode, as he hanged on the crosse, or with his dimensions proportionable to y<sup>e</sup> fourme of bred, as his blessed bodye was as verely his body in the first moment of his holye conception, as it euer was at his passion, and yet was it then neyther so thicke, so long, nor so brode, or whether his bodye be there in his naturalle substance, without any dimensions at all, or whether he be there in all his 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 reuerently dyspute and exercise theyr witte and learning, the catholic church in suche wise leaueth 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 belene, that is to witte, that vnder what manner so euer it be there, verely there it is, his very flesch 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 Christ taught it to his apostles and they to the church, as saynt Poule did to the Corinthyens,

we be not bounde to beleeue all these thynges.

and

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

And therfore with those mockes and iestes, 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 tempoꝛaltie, men and weomen, and all, & among the remenaunt, all the olde holy doctours & sayntes that haue without doubt or question both belieued and taught, that Christ meant not to speake those wordes: My flesh is very meate, by waye of a parable, as maister Masket saith he onely meant, but that he verely spake and ment of the very eating of his flesh 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 church (whiche he calleth the papysses) belieue; that is to witte, that his very body shold be eaten in fourme of bread, and that also (which he putteth for a necessary part of our fayth) as long, as depe, as thicke, and as bꝛode as it was when it hanged on the crosse: then the disciples and apostles (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 reader, that Christ 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 insinuation & significacion therof, in that he said, And y bꝛed that I shall geue you is my flesh, whiche worde is coupled with hys dede when he didde institute it in dede at hys maundy, might then make them clearly perceue that they shold eate his flesh 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 signifye there his flesh, because they shold verely eate it as men eate bꝛed.

Now see then good reader the madness of maister Masket, that sayth here, that that thing must nedes haue made the apostles wonder, stoned, & stagger, at the time when Christ 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 flesh, 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 eraggeth to encrease the wonder) that is to witte, that hys flesh shold be eaten in fourme of bꝛed, & that as long, as thicke, as depe, and as bꝛode as it was when it hanged 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 Christ 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 denye his maior. And so will I doe if himself put all that out agayn, and leaue no moze in his maior then Christ sayde in dede, that is, that they shold verely eate his flesh & haue lyfe thereby, & that they shold not onely eate it bodilye, but also spirytually, not in dead gobbettes without life or spirite, but quicke and ioyned with the liuely spirite, by which it shold geue lyfe, and without which, his flesh 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, nor to be stonned & stagger, nor to murmur and grudge as they did that slypt away. For as seble as maister Masket maketh the apostles in the faith of Christ: yet at y time without anye such maner of meruaile, as might make them stonne & stagger & slyp away from him, they belieued such other thinges as were as hard to belieue as this, & y without anye ferther inquisicion at al.

For elles why shoulde they not at the same time haue merueyled of his ascencion by to heauen, & ben moze inquisitiue therof. For that was no little meruaile neither, and was one of the thynges that made the Jewes & those dyscyples to stonne and stagger, that there slypt away from him.

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

John. 6.

Math. 16.

How Thyng  
des the ge-  
ueth lyfe.

A mernayling 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 belyeued Chrystes worde and folowed sozth syl, and confessed that he had the wordes of cuerlasting lyfe, and woulde not be by & by curious and inquisitiue as mayster

Wasker saith they woulde, yf they hadde belieued him that he ment of eating hys flesh in dede. For sainte Chrysostome saythe. What is the part of a discypyle, what soeuer his maister affirmeth, not to be curious and inquisitiue thereof, nor to make searche therein, but to here and beleue, and if thei woulde any thing further be enfourmed, abides a conuenient time. For thei that byd otherwise and were inquisitiue, went away back, and that thzough their folp. For saythe

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

Notes. John. 3.

saint Chrysostome: whan soeuer it cometh in the minde, to aske the question how the thing may be done: than cometh there into the mynde incredulitye therewith. So was Richodemus troubled and asked. Howe maie a manne be bozne agayne whan he is olde? There 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 siue loues: why didst thou not than aske howe can he fede so manye of vs with so little meate. Why

dyddest thou not ask, by what meane he woulde 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 belieued that he coulde do these thynges to, that is to witte these thynges that they nowe murmured at whan they sayde, how ca he geue vs his flesh to eate. For therefoze (saith saint Chrysostome) byd our saviour wurke the tother myracle of hys siue loues 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. ix. Chapter.

**N**ow 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 cyther doubtfully wonder, stonne, or stagger, or bee 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 belieue mayster Wasker than sayncte Chrysostome.

For euery man maye here well see, y saint Chrysostome meaneth here, that Chryst in those wordes 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 controuersie: I shall reherse pou a fewe lynes farther of saint Chrysostome in this self same place. And thus he sayth here farther. Those Jewes at that time tooke no commoditie, but we haue taken the profite of that benefite. And therefore is it necessarye to declare how 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 obaye hys preceptes. 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 owne 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 seruauents, 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

**A**s in the moze seruēt loue toward him, and also to declare the seruēt loue and desyre that himselfe bare towarde vs. And therfore hath he not onely suffered hymselfe to be sene or looked vpon by them that desyre and long for hym, but also to be touched and eaten, and v̄ very tcerly to be infired into his fleshe, and all folke to be fulfilled in the desyre of him. From goddes bozde therfore let vs r̄ple like lions that blew out fire at ȳ mouth suche as the deuill may bee aferde to be holde vs, and let vs consider Ch̄rist our heb, and what a loue he hath shewed vs. The fathers & the mothers ostentymes put out their childzen to other folke to nurse. But I (may our sauour say) nurse and feede my childzen 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: muche moze 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 w̄ you, those thynges 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 Ch̄rist 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 Ch̄rist in the sacraunte) dyuēeth the Deuyls sarre of, and byngeth to vs not aungels onely, but the Lord of all aungelles to. The Denils whan they beholde and see the bloude of Ch̄rist within vs, they flee sarre from vs, and the angels runne as fast towarde vs. And yet saynct Ch̄rist some ceaseth not with all this, but goeth furth with a longer p̄ocesse, declaring the great benefite of this bloud, both by the sheding on the crosse, and by

the receiuing in the sacraunte, which whole p̄ocesse I shal parauenture here after in some other place reherse. But for this matter good ch̄risten readers, thus muche doth moze then suffice. For by lesse than this ye maye moze than playnely perceiue, that this olde holpe doctour saint Ch̄ristosome, manifestly declareth and sheweth, that our sauour in those wordes that he spake to the Jewes, mencioned in the sixte chapter of saint 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, whā he ther instituted the blessed sacramēt. Path. 26.

### The .x. chapter.



**A**d now good readers to finish at lasse this matter of maister Maskers agaynst my second argumēt (which he calleth my firste, because my first is such as he is loth to looke vpon) I returne once agayne to maister Maskers 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 grinnēs & all his trinitrams, that he hath not yet trapped me into no trap of mine owne, as you see hym solempnely boast: so wil I now bee bolde to aske of hym fyfthe, whither sainte Ch̄ristosome, here ys, & sainte Austine to, and sainte Cyrille, sainte Bede, saint Hyreneus, and saint Hilary, were of the minde, that thapostles vnderstode their mayster Ch̄ristes wordes whan he sayd: & And the bycade that I shall geue you is my fleshe. &c. And my fleshe is verpe meate. &c. And I tell you verpe trouth, excepte you eate the fleshe of the sonne of man, &c. &

If maister Masker aunswere me to thys question naye or no, than shall he make me bolde to aunswere the same to hym. For than shal he not fere me with hys owne saying, that the gospel saith contrarpe in the syxte Chapter of saint John, yf he graunt and confesse himself that all those holpe doctours say therein agaynst hys owne sayinge, whiche amonge them all, vnderstode that ghopell as well as hymselfe alone, yea and thoughe he take fr̄ithe and freere Hylkyn 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.

Polwe on the tother syde, if hee answer mee ye or yes: than se good reders wherto maister Masker bringeth hym selfe 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 wordes which your selfe haue here already herd, that Christ in those wordes verely spake and ment of the bery eating of his very flesh in dede: it muste nedes folow against maister Maskers minde (in the eares and the hartes of al such as beleue better all those holy doctours thā hym) that this is the right understanding of Christs wordes, and that thapostles if they vnderstode his wordes, vnderstode them after the same fashion, y is to wyt 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 Masker doth not, and y cause why they were not by and by curiouse and inquisitiue, was as you haue herd S. Chrysostome declare, because they wer meke and obedient, and not so presumptuous and malapert, as M. Masker woulde haue ben.

Lo mayster Masker here may you se lo, what worthip you haue wonne with your questions, with whiche you haue not onely missed of training mee into mine owne trappe, as you triumphe & boast, but are also dzyue into your own trappe your selfe, out of which you can neuer climbe by your selfe, nor all the bzyetherhed be able to dzyawe you by, as long as the deuil the very father of your lieng bzyetherhed, lieth in the depe denne of hell.

Thus haue I good readers my strise argumēt (as he calleth it) that he boisteth to haue twise so substauncially soiled, y he maketh me therein suche a feble babe that I were not able to stande in hys strong hande: that argument haue I so strongly now defended, and geuen him in his owne turne so manye greates and foule falles, in euerye parte of hys procelle, that if this great clerke had so many so great falles geuen him at clerkentwell at a wretchlyng, he woulde haue had I wene neither ribbe, nor arme, nor legge lest he him whole long ago, nor

at this lasse list, his necke vnbroken neither. And nowe therfore let vs loke howe he soileth my thirde argumente, whiche himselfe calleth my seconde, because he would haue the first for gotten.

### The.xi. Chapter.

Thus good readers goeth maister Masker forth.

The seconde argument of Poze. After this text thus wisely proued to be vnderstāden in y litteral sence with the carnal Jewes, and not in the allegorike or spirituall sence with Christ & his apostles: The whole sūme of Poyes 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 manner of argumentacion howe false and naught it is, euery Sophister and euery man that hath wit, perceiueth. A like argument. God maye helwe Poze the truethe and call him to repentance as he did Paule for persecuting his churche, ergo Poze is conuerted to god. Or god 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 poze mēbers: ergo it is done already.

In all this tale good Readers you see, that maister Masker is yet at y lesse wise constaunt and nothing chaungeth his maners. For as falsely as he reherced anye other argument before (where in what falshe he bled you haue your selfe sene) as falsely nowe reherseth he this other. For rede good readers al my letter through your self, and whan you finde that fashioned argumente there, thā beleue maister Masker in this matter, and in the meane while beleue but 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 skofferth 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*, & saie he can lye ergo he doth lie, but I wil turne y fashio and argue *ab esse ad posse* and saie, 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 Masker forth on and sayth.

**M**aster Doze must first proue it by expresse wordes of holy scripture, & not by his owne vnwrittten dreames. Chrystes body is in many places or in al places at ones. And than though our reason can not reache it, yet our faith measured and directed wpth 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: Doze must gyue vs leaue to helpeue hys vnwrittten vanities, hereties, I would say, at leysour.

**H**ere yese good readers how many thinges maister Masker hath tolde vs here. and how frethely he flozitheth the forth.

The first is that I must proue it him that the body of Chyist 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 hee wyll both reache it, and receiue it, and holde it fast to.

**H**e 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 vanities, hereties, he would say, at leysour.

Now for the first god readers wher maister Masker sayth y maister Doze 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 al places at ones, maister Doze muste not proue at all. For (lyth the sacrament is not in all places at ones) whither hys blessed body may be in al places at ones is no pointe of our matter.

Now as touchyng the beyng of hys blessed bodye in many places at ones, where maister Masker 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 Doze were able to proue them? I say againe to father Frith and maister Masker 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 believers for heretykes: eyther maister Doze or any man els, myght well with reason reprove them therof, and rebuke theym therfoze, and olyne aunswere the foolyshe argumentes that they make agaynst the trowth, and shoud 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 masker woulde now bring by the Arrianes heresye agayne, against the godhed of Chyiste, whyche he myght as well as thys frantyske heresy of frere Huiskyn and Wilcliffe agaynst the blessed sacrament, or if hee would now begyn the tother folyshe heresy, wherof the prophete speaketh in the Psalter. *Dixit insipiens in corde suo non est deus.* **Psalm 5.** The foole saied in his hart: 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 foolyshe filosofers brought in therfoze of old, wer it not inough for me to confute those foolyshe argumetes wherth 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 al, 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 manner of prooue I muste make, and none may serue hym, but such as himselfe lytt 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 Chyist wrytten in all the fower euangelistes, 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<sup>e</sup> those ghospels of theys are holy scrip- ture. But than shall I ferther desyre hym to shew me, how he knoweth that those foure bookes or any one of al four, is the booke of hym, whose name it bea- reth, or is the holy scripture of God at all. To thys question loe (but if hee canne goe ferther than holpe Saynet. Austyn could; or the maister captaine of hys owne heresydes Martine Luther epyther) he must saye y<sup>e</sup> he knoweth those bookes for holy scripture, because the commen knowe catholyke church hath so tolde hym. Now whan he shall haue ones aunswered me thus: euery chylde may soone see what I shall aske hym a- gayne. For than shall I say, tel me thā maister M<sup>a</sup>sker I beseeche you, sith you belieue thys commen knowen catho- lyke church in that one great veritie, wherupon by your owne sayeng all the other wrytters depend: why should you not as well belieue it in thys other arti- cle, which it as plainly telleth you, and yet you doe deny it? **W**hy should you not I saye maister M<sup>a</sup>sker belieue the church as wel, whan it telleth you god hath taught hys church that thys is his very body, as you beleue y<sup>e</sup> same church when it telleth you, god hath taught his church that thys is hys very scripture, namely sith there are wrytten in y<sup>e</sup> same scripture other thynges, to mans reaso<sup>n</sup> as harde to conceiue and as incredible to heliue as that.

**H**ere you see good readers, to what point I haue brought maister M<sup>a</sup>sker. I haue set hym here so fast in the mire, y<sup>e</sup> therin shall hee sticke and neuer cleane waide out while he liueth.

**M**oreouer M<sup>a</sup> M<sup>a</sup>sker cannot denye me thys, but that the right belief in the sacrament, and diuers other thynges mo<sup>r</sup>, were ones taught and beleued, and christen men bounden to helpeue theim to, without expresse wordes of holy scrip- ture laped forth for y<sup>e</sup> profe, before any worde of the new testamēt was wryt- ten, and after peraduenture to, where tharticles were preached, and wrytten ghospelles not there. Now if each thynges were at one tyme not only beleued, but men also bounden to the belief ther- of without expresse wordes of scripture for the prafe: maister M<sup>a</sup>sker must thā

thoughe there bee come wryting since, & yet either proue vs by expresse wordes of scripture, that of all that god wil we shall beleue, there is nothing left out, but euery such thyng there wrytten in with expresse wordes, or els may he ne- uer make himself so sure, and face it out a this fashion with expresse woordes, y<sup>e</sup> sauing the very plaine expresse wordes of scripture, we be no man of vs bounden to beleue nothing els.

**N**ow thys am I sure ynough, y<sup>e</sup> such expresse wordes shall he neuer finde in scripture, that tell him expressely that all is wrytten in. And than sith he can- not proue vs thys point by scripture, but that at y<sup>e</sup> leastwise we may be bounden to beleue some suche thynges as in holy scripture is not expressely wrytten, which thynges those may be and which not, of whom wil god we shal lerne, but of his knowen catholyke church by whi- che hee teacheth vs which bee the very scripture?

**N**ow as for the thirde point that M<sup>a</sup> M<sup>a</sup>sker toucheth, in which he wyll al- low for no sufficient profe myne owne unwrytten dreames, he giueth my dreames I thanke hym of his curtesy, much more auctoritie than euer I looked for. For whyle he reiecteth none of theym, but such as are unwrytten, hee sheweth himself redy to beleue them, if I would vouchsafe to wryte them.

**I**n the fourth point he promisseth, y<sup>e</sup> if I doe by expresse wordes of scripture proue that it is so: than (thoughe it be abuse the reach of hys reason) yet wyl he by belief, both reach it & receiue it, & holde it fast to. **W**ould god M<sup>a</sup> M<sup>a</sup>sker would abide by this worde. For now I aske him again, whither he will be con- tēt, if I proue it him by expresse wordes of soe one of y<sup>e</sup> fower euangelistes. And if he be content with expresse wordes of any one, than will I doe moze for hym, proue it by all foure.

**F**or saint John reherseth, y<sup>e</sup> our saut, **J**ohn. 6. our said himself he woulde gyue theym his fleshe to eate. And that he ment of y<sup>e</sup> sacrament, you see already proued here before. And the tother three rehearse, y<sup>e</sup> Christ said hymself whan he gaue them the sacrament, this is my bodye that shall be broken for you. What wordes can there bee moze playne and expresse than these?

**B**ut here sayeth mapster M<sup>a</sup>sker that these be not expresse woordes. For

**H**e sayth that these wordes he spake but by wape of allegoꝝye. And hee proueth it as frith doth, by þ our sauour sayed of himself, I am the doze, & I am þ vine.

**N**ow remembre good readers, that mayster Wasker belied me right now, and saied that all my second argument was, *a posse ad esse*, it may be so, ergo it is so. But now consyder good chꝝstien readers your self, whyther this argument of his be not *a posse ad esse* in deede. For by those places, I am þ doze & I am þ vine, & such other: he concludeth þ these other places of eating hys fleshe & gꝝuing 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 Wasker faineth himself 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 forth against the catholike faith) the selfesame kynd of arguing I say M. Wasker vseth himself, and so doth yong father frith his fellow in folly to.

**B**ut than agayne whan they argue thus, These places may be so vnderstaunden by an allegoꝝy onely, as those other places be, ergo they bee to bee so vnderstaunden in deede: I haue proued already that his entent is false, and þ thei maye not be vnderstaunden in an allegoꝝy onely as the tother be, but the plaine & open differēce betwene the places appere by on the circumstaunces of the text. This haue I proued agaynst frith already, & that in such wise, as your self hath sene here, that maister Wasker cānot auoide it, but in going aboute to defende frithes folꝝ, hath with his twoo solucions of mine one argument, oster thā twyse ouerthrowen himself, and made myne argument moze than twise so stronge.

**B**ut yet good readers, because I say that those wordes of Chꝝst. The bread that I shall giue you is my fleshe, which I shall gꝝue for the life of the worlde, and my fleshe is berely meate, and my bloode berelye 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 forth all such wordes as our sauour spake himselfe, mentioned in the syrt chapiter of saint Iohn, and those wordes of our sauour at hys maundye wꝝyten wyth all the tother thre euangelystes: This is my body that shall be broken for you, be playne &

expresse wordes for the catholike faith, **E** and mayster Wasker sayeth that they be not wordes plaine and expresse, but expowneeth them all another way (therfore to breake the strife therein betweene hym and me, I haue byought you forth for my parte in mine expolycion, the playne expresse wordes of diuerse olde holy sayntes, by which you may playne and expꝛessely see, that they all sayed as I saye.

**A**nd maister Wasker also cānot himselfe say nay, but that against other heretikes before hys dayes and myne, diuerse whole general cōsailles of chꝝstendome, haue playnely and expꝛessely determyned the same to bee true that I say.

**A**nd all the countreis chꝝstened can also testifie, that god hath himselfe by manifold open myꝛacles, plain and expꝛessely declared for the blessed sacrament, that thys is þ true sayth whyche maister Wasker here oppugneth, and that Godde hath by thole myꝛacles expownded hys owne wooꝝdes hymselfe, to bee playne and expꝛessely spoken for our part.

**A**nd therfore now good chꝝstien readers, if maister Wasker will make any moze stycking wyth vs, and not graunt Chꝝstes wordes for plain and expresse and accoꝝdyng to hys promyse, reache and receiue the true faith & hold it faste toꝝpe may playn and expꝛessely tel him, there shall neuer true mā, trust his false promyse after.

**N**ow touching the fiftth point, wher he saith þ he syndeth. xx. places in scripture and mo to, prouing that Chꝝstes body is not here in earth: remembre thys wel good reader against he bring them forth. For in hys second part whan we come to the tale, ye shall finde his mo thā twenty, farre fewer than fiftene, & of al that shall well serue hym, ye shall finde fewer than one.

**T**hen where hee concludeth in the lasse poynt vppon these fyue poyntes afore (whyche fyue holwe wel they proue good chꝝstien readers you see) that I muste gꝝue hym leane to belyue myne vnwꝝyten vanytees (bereties he would saye) at leysour: if the thynges that hee calleth vnwꝝyten bereties, were in deede vnwꝝyten and inuented also by mee, than he myght be the bolder to call theym myne vnwꝝyten vanities, and (as he calleth them before) mine vnwꝝyten dreames to.

**B**ut

**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 before that I was borne, and your self seeth it written in the playne scripture to, proued plain and expresse for 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 proued playn for our parte also, by so many plaine open miracles: maister Manker must needs be more then madde to call nowe suche written verities myne vnwritten vanities, or mine vnwritten dreames ether, excepte he proue both al those thinges to be but an inuencion of myne, & ouer that all those writings to bee yet vnwritten, and that holy doctri ne both of holy saintes and of holy scripture vanities, and also that al the while that al those holy folke were a worke therewith, they neither wrote nor studied nor did nothing but dreame.

**C** Now while maister More must therefore vpon suche consideracions gyue maister Manker leue to beleue this vnwritten vanite, which is in all the .iiij. euangelistes an expresse written veritie: while I must I say therefore vpon such foolish false consideracions, giue hym leue to beleue 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, for he hath bene so long out of right beleefe already. But sith he saith I must, I may not choose.

**W**herof I am as help me god very soze. For excepte he take hymselfe y leysoure betime, leaving the businesse that hee daylye taketh in writing of pestylent bookes to the contrary: he shall els not faile to beleue the true faith at a longe leysour ouer late, that is to witte whan he lyeth wretchedly in hell, where hee shall not write for lacke of lyght & burning vp of hys paper, but shall haue euerlasting leysour from al other worke to beleue there that he woulde not beleue here, and lie stil & euer burne ther in euerlasting fyre, for his former vngacious obdurate infidelitie, oute of which infidelite I beseeche God gyue him y grace to crepe & geateout betime. And thus you see good readers what a goodly piece maister Manker hath made you, which pleased him I waraunt you very well whan he wrote it.

But it wil not I wene please him now

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

### The .xiiij. chapter.

**A**t nowe goeth he further agaynst mee with a specyall goodly piece wherin thus he saith.

**H**ere maist thou se chrysten reader wherfore More woulde so fayne make thee beleue that thapostles lest aught vnwritten of necessitie to be beleued, euen to stablish the popes kingdome, which standeth of Mores vnwritten vanities, as of y presēce of Christs body, and making thereof in the bread, of purgatory, of inuocacion of saintes, worshipping of stones and rockes, pilgrimages, halowing of bowes & belles, and creping to the crosse &c.

If ye will beleue whatsoeuer More cā saie withoute the scripture: than can this poete sayne ye another church then Christs, & that ye must beleue it what soeuer it teach you, for he hath sayned to that it cānot erre, though ye se it erre & fyght against it self a thousand times, ye if it tell you blacke is white, and good is badde, and the Deuyll is Godde, yet must ye beleue it or els be burned as heretykes.

**S**till ye se the wisdomē good readers, and the trouth of maister Manker, in encry piece of hys matter. For here pou se that all these thinges that he speaketh of, as that the church cannot erre, and the creppng to the crosse, wyth all other ceremonies of the church, inuocacyon of saintes, going on pilgrimage worshipping of ymages, belieuing of purgatory, belieuing of the body of our sauour present in the blessed sacramēt: all these thinges hee calleth myne vnwritten vanities, and maketh as though these thynges were all of my saynyng.

**I**s not this wene you wysely sayned of him, that the thinges comenly bled this rity. C. yere before I was borne, should now be sayned and imagyned by me. But yet shall it bee as longe after my dayes and hys to, ere mayster Manker and al the meany of them, shall amonge them al, be able to confute the thynges y my self haue in the matters written. And yet hange not y matters vpon my writings, but vpon y truth it selfe, reueled vnto Christs knowe catholique church, both by chryst himselfe his apostles after him, by tradicio & by writing both, & by many miracles confirmed, &

With

**A** with the secrete instincte and inspyracion of his holy spirite, wrought and brought into a ful and whole catholike agreement & consent, as necessary pointes of the true christen fayth.

This is also by maister Wasker wonderfull wysely sayned, that Poze hath sayned all these thynges, euen to the intent to stablish the popes kyngdome.

But nowe what great cause shoulde moue mee, to beare that great affection to the Pope, as to faine al these thinges for stablishment of his kyngdome: that thyng maister Wasker telleth you not, as the thyng that is so playne and euident that he nedeth not. For he thinketh yf euery man knoweth alreedy, that the Pope is my godfather, and goeth about to make me a cardinall.

But now good christen readers, that that would at the counsaile of this euil christen cause, caste of all such maner thynges as al good christen people haue euer taken for good, and nowe neyther crepe to the crosse, nor set by any halowed thyng, dispise pilgrimages, and set holy sayntes at nought, no moze reuerence their images than an horse of war, nor reken their relykes any better than shepes bones, scrape elene the letany out of euery booke, with our lady matens and the dyzige to, and away wyth our ladies psalter, and cast the bedes in the fyze and beware also that wee wozyshipp not the sacramēt, nor take it for no better thing than vnblessed bread, and belieue that the church erreth in euery thing that it teacheth, and all that holy sainctes haue taught therein thys. riiiij. C. yere (for all they haue taught al these thynges that thys manne now dyspysleth) than woulde there ware a myry wozylde, the very kyngdome of the deuill hymselfe.

And verely it semeth that they would set the people vpon mirth. For penaunce they shake of as a thing not necessary. Satisfaction they call great synne, and confession they call the deupples dyfft. And of purgatory by two meanes they put men out of dzed. Some by slepyng tyll domes day, and some by sending al frapt to heauen, euery soule that dieth and is not dampned for euer.

And yet some good comforte gyue they to the dampned to. For tyll they se somtyme to deny hell all vterly, they goe aboute in the meane season to put oute the fyze. And some yet boldly forthwith to say there is none there, that they dzed

a lpytle, and therfore for the season they bypnyng the matter in question, and dispute it abzode, and say they will not vterly affirme and say the contrary, but the thing is they say but as *problema neutrum*, wherein they would not forze whither parte they shoulde take, and if they shoulde chose, they would rather holde nay than ye, or though there bee fire in either place, that yet it neither burneth soule in hell. nor paineth soule in purgatory.

But Christ I wote wel in many places saith there is fyze there, & hys holy sayntes after him affyrme and say yf same, with the fire he fraied hys owne dyscyples, bidding the fere that fyze yf they sal not therein.

Nowe thoughe that clerkes may in scooles hold problems bypō euery thing: yet can I not perceyue what profyte there can come, to cal it but a probleme among vblearned folke, and dispute it oute abzode, & bying the people in dout, and make them rather thynke that there is none than any, and that this wozyde fire is spoken but by parable, as these men make the eating of Christes blessed body. Thus shall they make menne take both paradise, and heauen, & God and altogyther, but for parables at lasse.

Thoughe feare of hell alone be but a seruite dread: yet are there alreedy to many that feare hell to little, euen of them that belieue the truth, and thinke that in hell there is very fire in dede. Howe many will there than be that will feare it lesse, if such wozydes ones may make them weene, that there were in hell no very fire at all, but yf the paine that they shall feeles in hel, were but after the manner of the heuy minde, or of a troublous dreame.

If a man belieue Christes wozyde, yf in hell is fire in dede, and make yf feare of yf fire one meane to kepe hym thense: than though there were no fyze there, yet hath he nothing lost, syth good he cā geate none there, though the fyze were thense. But if he belieue such wozydes on the tother syde, & catche ther by suche boldenelle that he set hell at lpyght, & by the meanes therof fall boldly to synne, and therupon finally fall downe vnto yf deuill: if he than find fyze there as I am sure hee shall, than shall hee lie there and curse the that tolde hym those false tales, as longe as God with his good lokke sitteth in the heuy

And

No moze they do but against their wille.

C

D

As many doe

**A** And therfore good christen readers, wisdom wyl we beleue Chyffes own woordes, and let such vnwyse wooordes & deuelyshe deuices passe.

**The. xij. chapter.**

**B**ut nowe after this pleasaunt discourse of his into the reherfall of thys hepe of heresies y<sup>e</sup> you haue herde, for which as for litle trifles his hart freteth soze, that any heretike should be burned he goeth on against me and sayth.

**B**ut let vs retourne to our purpose. To dispute of goddes almyghty absolute power, what god may do with his body, it is great folly & no lesse presumption to doze, sith the Pope which is no whole god but halfe a god, bi their own decrees hath decreed no mā to dispute of hys power. But chzissen reader be thou content to knowe that goddes will, his woorde, and his power, bee all one, and repugne not. And neither wil leth he, noz may not doe any thinge in, cluding repugnaunce, imperfetcion, or that should derogate, minish or hurt his glozy & his name.

The glozy of his godhed is, to be pfect and to fill al places at ones assencially, pfectlye with hys almyghty power, whych glozy is denied to any other creature, hymselfe sayeng by hys prophete: I will not giue my glozie to any other creature.

**N**ow therfore syth his manhed is a creature, it cannot haue thys glozy which onely is appozpried to the godhed. To attribute to hys manhed y<sup>e</sup> property, which onely is appozpried to his godhed, is to confounde bothe y<sup>e</sup> natures in Chyzst. What thing so euer is euery where after the sayd maner, that must nedes be infinite, without begynning and end, it must be one alone, and almyghty: which properties onely are appozpried vnto the glozpouse maiesty of the godhed. Wherefore Chyffes body may not be in all or in many places at ones. Chyzst hymselfe saieng as concerning his manhed: He is lesse the the father, but as touching hys godhed the father and I be both one thyng.

And Paule reciting y<sup>e</sup> Psal. affirmeth: Chyzse as concerning hys manhed to be lesse then god, or lesse than aungelles as some text hath it. Here is it plaine y<sup>e</sup> all thinges that doze imagyneth and sayneth, are not possyble to Godde, for

it is not possyble for Godde to make a creature egall vnto hymselfe, for it includeth repugnaunce and derogateth his glozy.

**N**ow haue you lo good chzissen readers herde a very speciall piece, wherin maister Waker (as you see) solemnely first rebuketh the foly and the presumption of mee, for that I was so bolde in my letter against his selow farther Frith to dispute of goddes almyghty absolute power. But now good readers whan you shall see by the matter, that it was Frith which argued against Goddes almyghty power, denieng that Chyzse could make his own body in many places at ones, and that I did in effecte nothing els but aunswere him, and sayed and affirmed that god was able to do it & that Frith was but a folie so to straitte and to lymite the power of almyghty god, but if he coule proue repugnaunce (which agaynst goddes owne woorde plaine spoken in hys holy ghospell, farther Frith coule neuer doe) whan you se thys good readers, I doubt not but ye wyl saye, that it is neither folly noz presumption for y<sup>e</sup> simplest man or woman in a towne, to maintaine that god may dooe this thinge or that (namely the thyng that Godde hath sayd hymselfe he doth) against hym that is so fooly as to presume, against the playne woorde of god, to determine by his owne blinde reason the contrary, and specially lithe the thinge is suche in deede, as though god had not spoken thereof, yet had he none holde to say that god could not do it, for as much as it implieth no such repugnaunce as shoulde make the thing impossyble vnto god.

**B**ut now see farther good readers y<sup>e</sup> wisdom and the mekenes of mayster Waker here. Which as sone as he hath scant finished his high solempne rebuking of mee, for such disputing of gods almyghty power, that I saied he was in dede so myghty that he could do y<sup>e</sup> thing that we dispute vpon against him that sayed nay, falleth himself forthwith in that same faute that he findeth, and yet not the same faute (for the faute that he founde was none) but in the faute that he would seeme to fynde. For he disputeth and taketh the parte agaynst goddes almyghty power in deede, and argueth as you see that God in dede cannot doe it.

And this point he argueth in such maner sayyon, that in my life I neuer saw

Cap. 42.

John. 10.

**A**lwe so foolishlye an argument, so solēp-  
nely set vp on high. First he maketh his  
reason thus. It is the glozy of ꝑ godhed  
and appzopried onely therunto, to be ꝑ-  
sent and to fyll all places at ones, essen-  
tially, presently, with his almighty po-  
wer, & is denied to any creature. But  
Christes manhed is a creature. Ergo it  
can not haue thys glozy that is appzop-  
ried to the godhed.

**H**ere is a wylse argument. God hath  
many glories. And his chlyse glozy is  
not in beyng present at ones essentially  
in euery place. And though he will not  
gyue his glozy from him, yet of his glo-  
rye he maketh many creatures in many  
great partes of it, to be partyners wyth  
him. It is one part of his glozy to liue &  
endure in eternall blisse, and though no  
creature be without beginning, yet ma-  
kerh he many a thousand possessours of  
ioy without endyng.

**H**owe proueth maister Masket that  
to be present at ones in all places, is such  
a kind of glozy so appzopried vnto god,  
that god cannot gyue that gift to anye  
creature. The scripture semeth to ap-  
pzye vnto god alone, ꝑ knowledge of  
mans secrete thought. And yet cā I not  
see but that god might giue that know-  
ledge to some creatures to, and yet abide  
god & fyll himselfe.

psalm 7.

### The. xliij. chapter.

**H**an maketh maister Masket  
an other argumēt, wherwith  
he would as it semeth sō what  
strength the first, as it hath of  
trouth no little nede, being as  
it is so feble of it self.

**H**is other argument therfore is (as  
you haue herd) this. What thing soeuer  
is euery where after the sated maner, ꝑ  
must nedes be infinite without begyn-  
nyng and ende. It must be one, & alone  
and almighty. Which properties, are  
appzopried vnto ꝑ gloriouse maiestie of  
ꝑ godhed. But Christes manhed is not  
such (as himself witnesseth in holy scrip-  
ture) ergo his manhed can not be in all  
or in many places at ones.

**F**irst (that we laboure not aboute  
nought) we must cōsider what maister  
Masket meaneth by those woordes, & af-  
ter the sayd maner.

**H**e sayd you wote well in the tother ar-  
gument befoze, that the glozy of God,  
is to be present, and to fyll all places at

ones, essentially, presently, with his al-  
mighty power. And therfore whan he  
saith now, whatsoeuer thinge is euery  
where at ones after the sayd maner, he  
meaneth (you se wel) present & filling al  
places at ones, essentially, presently, w  
his almighty power.

**I**et passe here his worde presentlye,  
whose presence nedeth not in that place  
foz ought that I can see. Foz whan he  
saied befoze, present and filling all pla-  
ces at ones essentially: his other worde  
presently may take his leaue & be abset  
well ynough. Foz how can he be present  
and essentially fill the place, and not p-  
sently?

**B**ut now whan he saith & by hys al-  
mighty power: What is this to the  
matter? Foz it is inough against hym,  
if any creature may be present in euery  
place at ones, and essentially fill the  
place, not by his own almighty power,  
but by the almighty power of God, and  
yet not so fill the place neither, but that  
it may haue a nother wth it in the same  
place. Foz I trow he will not deny, but  
that there bee many creatures in those  
places, which God with his owne pre-  
sence essentially filleth full.

**T**herfore as for these woordes, & after  
the sated maner. Whych he putteth in  
to make vs auailed: Masket must  
put out again. Now that being put out  
rehearfe & consyder well maister Mas-  
kers argument. What thing soeuer is  
in euery place at ones, that thing must  
nedes be infinite with oute beginning  
and ende, it must be one, and alone, and  
almighty, which properties are appzop-  
ried to the gloriouse maiestie of ꝑ god-  
hed. But the manhed of Christ is a cre-  
ature and not god: ergo Christes māhed  
cannot be in al places or in many pla-  
ces at ones.

**A**nd yet consyder here that though he  
leaue oute that odious worde: yet must  
hys conclusyon be in dede, that Godde  
cā not make it so, as you se plain by hys  
beginning, wher he sheweth that it im-  
plierh repugnaunce, and that therfore  
god cannot do it.

**N**ow good readers consyder well his  
first proposicion, which wee cal ꝑ ma-  
toz, that is to wpt ꝑ god can not make  
any thing created to be euery where at  
ones. Let vs pray hym to proue it, and  
gyue hym one yerres leysour to it.

**B**ut here he taketh vpon hym to proue  
it, and layth foze the reason, that god cā  
not make any creature to be in all pla-  
ces

A ces at ones, because it shoulde than bee infinite, and thereby God almightyes mate and hygh felow. Let him as I say proue vs this in two pere, that it shoulde than be infinite, without beginning, & without ende, and almighty. In good faith either am I very dull, or els doth maister Masker tell vs herein a verpe madde tale.

I thynke he wyl not deny, but that god which coulde make all this worlde heauen, and earth, and all the creatures that he created therein, coulde if it so hadde pleased hym, haue created onely one man, and let al the remenaüt alone vncreated, and haue kepte hym still, and neuer haue made heauen nor earth nor none other thing, but only that one mā alone. The soule now that than had be created in that man, had it not than be in all places at ones: I suppose yes.

For there had ben no moe places than y mannes body, and therein had there be many places in many diuers partes of the man, in all which that soule shoulde haue ben present at ones, and the whole soule in euery part of all those places at ones. For so is euery soule in euery māns body now. And yet had that soule not ben infinite, no moze than euery soule is now.

If God woulde now (as if he woulde he coulde) create a new spirite y shoulde fulfill all the whole worlde heauen and earth and all, as much as cuer is created, that in such wyse shoulde be whole present at ones in euery part of y worlde, as the soule is in euery parte of a man, and yet shoulde not bee the soule of the worlde: I will here aske maister Masker, were that new, created spirite infinite: If he aunswere me nay: than hath he soiled hys owne wise reason himself. For than no moze were the manhed of Christ, though it were present in al those places of the whole worlde at ones.

If he aunswere me ye: than sith that spirite were no moze infinite than y worlde is, with in the limites & boundes wherof it were contained, it woulde solowe therof, that the worlde were infinite already, which is false. And also if it wer true, thā woulde it solowe by M. Maskers reason, that god almyghty had a match already, that is to wit a nother thyng infinite beside himself, which is the inconvenience y maketh M. Masker aspyrme it for impossible, that god coulde make Christs manhed to bee in all places at ones.

Thus you see good readers vpon what wyse grounde maister Masker hath here concluded, that God can not make Chrystes body to bee in all places at ones.

But yet is it a worlde to cōsider howe madly the man concludeth. His cōclusion is this ye wote well. Therefore Chrystes body cannot be in all places, or in many places at ones. All hys reason ye wote wel goeth vpon beyng in al places at ones, because that therupon woulde it by hys wise reason solowe, that it shoulde be infinite. And now is that point of trouble no parte of our matter. For we say not y Chrystes body is in all places at ones but in heauen, and in such places in earth as the blessed sacrament is.

And therefore wher as hys reason goeth nothyng against being in many places at ones, but onely against beyng at ones in al places: he concludeth sobainly against being in many places, toward whych conclusion no piece of his premisses had any maner of mocion. And so in al this his high solempne argument, and hys farre let reason, neyther is hys mātor true, nor hys argument toucheth not the matter, nor hys premisses any thing proue hys conclusion. And yet after this goodly reasoning of hys, he reioyleth in his hearte hyghly to see howe solely he hath handled it, and saith.

Here it is playne that all thinges y more ymagineth and sayneth, are not possible to god. For it is not possible to god to make a creature egal to himself, for it includeth repugnance & derogateth hys glory.

Maister Masker speaketh muche of myne vnwritten dremes and banities. But here haue we had a wyrtten dreme of hys, & therin this foolyshe host also so ful of vaine glorious vaineite, y if I had dreamed it in a fit of a feuer, I woulde I wene haue bene a shamed to haue tolde my dreme to my wyfe when I woake. And now shall you good readers haue here a nother piece as proper.

God promised and swore that all naciōs shoulde be blessed in the death of that promysed sede which was Christ: God had determynd and decreed it before the worlde was made: ergo Christ must nedes haue dyed, & not to erpoune this worde oportet as more misferth it. For it was so necessary that the cōtrari was



Hebe. 9.

It was impossible: excepte Moze woulde make God a lyer, whych is impossible. Pauls concludeth that Chyist must nedes haue dyed, bing thys laten terme Necessite. Saieng wheresoeuer is a testament, there must the death of the testament maker goe betwene: or els the testament is not ratified & sure, but righteousness and rempyson of synnes in Chyistes blood is his new testament, wherof he is mediatour: ergo y<sup>e</sup> testament maker must nedes haue died. What rest not therfore (maister Moze) thys woꝝd oportet (though ye finde potest for oportet in some corrupt copy) vnto your vnsauery sence. But let oportet signifie, he must, or it behoueth hym to dye.

For he toke our very mortal nature for the same decreed counsaile: hymselfe sayeng Joh. 1. 2. & 12. oportet exaltari filium hominis, &c. It behoueth, or the sonne of man muste die, that euery one that belieue in hym peryshe not &c. Here maye ye see also that it is impossible for God to breake hys promise. It is impossible to god whych is that verety to be found contrary in his dedes and woꝝdes: as to saue them whome he hath dampned, or to dampne them whome he hath saued. Wherefore all thynges ymagined of Mozes bzaie are not possible to God. And when Moze sayth, that Chyist had power to let his life & to take it agayne, and therfore not to haue dyed of necessity: I wonder me, that his scole matter here failed hym, so cunning as he maketh hymselfe therein: which graunteth and affirmeth (as true it is) that wyth y<sup>e</sup> necessary decreed woꝝkes of gods foresight and pꝛouidence standeth right well his free libertie. ¶

## The .xv. chapter.



If thys piece were good reders any thing to the purpose of our principall matter concernyng the blessed sacrament. Maister Masker had hers giuen me holbe ynoughe to gyue hym cotwre or siue suche soule falles on the backe, that hys bones shoulde al to burst therwyth. But for as much as you shal perceiue by the reading of my letter, y<sup>e</sup> all thys geare is but a byematter rylen vpon a certayne place of S. Austins whiche I with alledged imperfiteley: I purpose not to spende the time in vaine discipos with maister Masker, in a thing

oute of our matter. And namely sith the man hath after his long babling against me, yet in hende aunswered himself wel and sufficiently for me.

For whan he hath said a great while, that it was in such wise necessary that Chyist must die, that the contrary thereof was impossible: at last as though he would mocke mee therwith and shewe myne ignoraunce, hee bringeth in hys owne, and sheweth that for any thing y<sup>e</sup> god hath eyther foretold or decreed and determined therein, he had left Chyist at his libertie to die or liue if he would. And than if he was at his libertie not to dye but if he had would: than was it not impossible for him to haue liued if hee had would.

But the keeping of hys lyfe was the contrary of hys dieng: ergo hys dieng holw necessary so euer it was for mans redemption, that is to witte so behosfall therto, that without it we shoulde not haue bene saued: yet mayster Masker here to shew hymselfe a gret scoles man in respecte of me, confesseth hymselfe against himselfe, that Chyist to die was not in such wise necessarily constrained that the contrary thereof, that is to witte Chyist to lyue, was impossible to hym if he had would, while maister Masker cannot say naye, but must nedes gyue place to the scriptures that I layd him, and therfore must cofesse and so be doth that Chyist could by no constrainte bee compelled to dy, but was offred because himselfe so would.

But the dispition of this pointe is as I say good reader all beside our principall matter, and therfore I will let hys other folies that I finde in thys piece passe by.

Than goeth maister Masker forth & sayeth.

But maister Moze saith at last, if God woulde tell mee that he woulde make ech of both their bodies two (meaning the yong mas body and Chyistes) to be in fiftene places at ones, I woulde beleue hym, that he wer able to make his woꝝd true in y<sup>e</sup> bodies of both twain & neuer woulde I so much as aske him whither he woulde glorifye them both fyꝛst or not: but I am sure glorified or vnglorified, if he sayd it, he is able to do it. So here maye ye see what a feruent faith thys old man hath, and what a feynest minde to beleue Chyistes woꝝdes if he had tolde hym: but I praye ye Moze, what and if Chyist neuer tolde it you

You, noz said it noz neuer would, would ye not be as hasty to not belieue it: yf he tolde it you, I praye ye tell vs where ye speake with hym, and who was by to beare ye record: and yet if you bypnyng as false a shew as your selfe to testify this thing: yet by your owne doctrine, must ye make vs a myracle to confirme your tale, ere we be bounde to belieue you, oz yet to admytte this your argument, god may make his body in many places at ones, ergo it is so. **A**

**The. xvi. chapter.**

**R**ade good readers in my letter the. xvi. leafe, and thā consyder maister Maskers goodly mocke that hee maketh here, & you shall fynde it very foolyshe. But nowe **M.** Masker asketh mee, where I spake wth Chyist whan he tolde me that hee would make hys own body in two places at ones, as though Chyist could not speake to me but if I spake to hym, noz could not tel me the tale but if he apered to me face to face, as he did after his resurreccyon to hys disciples. This question of mayster Masker commeth of an high witte I warrant you. I aunswere maister Masker therfore, Chyist told it at hys maundy to other good credyble folke, and they tolde it forth to y whole catholike church, and the whole church hath tolde it vnto me, & one of them that was at it, y is to wit **S.** Mathew, hath put it in wytyng as the same church telleth mee. For els were I not sure why there that gholpell were his oz not, noz whyther it were any parte of holy scripture oz not. And therfore I cā lacke no good and honest witnesse to bere me recorde in that point that will depose for me, y I sayne not the matter of myne owne hed. And I haue a testimonial also of many olde holy doctours and saintes, made afore a good notary the good man god himselfe, which hath with his seale of many an hūdyed myzacles, both testified for the trouthe of those men, & also for the trouthe of the pzyncipal matter it selfe, that is to wit that Chyistes very body is in the blessed sacrament, though the sacrament be eyther in two oz in .x. thousande places at ones. And thus mayster Maskers questyons concerning Chyistes blessed body, y Chyist hath tolde me that he would make it be in two places at ones, is I trust suffici-

ently answered. But now as for **Fr.** Chyistes body (which wytteth y Chyistes body cā be no moze in two places at ones than hys) though I would haue beleued that Chyist could haue made it in two places at ones if Chyist had so told me: yet syth Chyiste hath nowe tolde mee, by hys whole catholique church, and by wytyng of the olde holys saintes of the same, and by hys own holy scripture to, which scripture by the same church and the same holpe saynctes I know, and also se declared and expounded, and ouer that hath by many wonderful miracles manifestly pzed and testyfyed, y thopinions in which **Fr.** obstinately and therewith very folyshe died, wer very pestilent heresies, wherby hee is perpetuallie seuered from the lyuely body of Chyist, and made a dead membze of the deuyll: I beleue therfore and veri surely know as a thing taught me by God, that the wyretched body of y felow shall neuer bee in two places at ones, but whan it that ryle agayne and be restozed to that wyretched obfynate soule, shall therewith lye still euer moze in one place, that is to wit in the euerlasting fyre of hel. Fro which I beseeche our lord turne **W.** indall & **G.** George Jay, with all the whole byetherhed, and **M.** Masker among other (whosoever he be) by tyme.

Now vpon his aforeseyd such a proper handeled mocke as you haue herde, maister Masker goeth on, and giueth me ryght holsome admonicion, that I medle no moze with such high matters, as is the great absolute almyghtye power of God, and therein thus he sayeth vnto me.

**S.** By you be to busye wth Goddes almyghtye power, and haue taken to gret a burden vpon your weake shoul- dzen. **A**

**The. xvii. chapter.**

**E**re he shoulde haue reherfed what one woꝝde I had sayed of goddes almyghtye power, in which woꝝde I was to busy. Rede my letter ouer, & you shall clerely see that I say nothyng els, but that god is almyghtye, and that hee therfore may doe all thyng. And yet (as you shall here maister Masker hymselfe confesse) I sayed not that god could doe thynges that imply repugnaunce. But I sayed that some thynges may some re-

Luke. 24.

The church  
dorhe teache  
vs which is  
scripture.

repugnant vnto vs, which thinges god seeth how to set togyther well ynough. We these woordes god reader ouer highly spoken of Goddes almighty power: May not a poze vnlearned man be bold to say that god is able to do so much?

And yet for sayeng thus muche, saierth maister Manker that I am to busy, and haue taken to great a burden vpon my weake shouldezen, and haue ouer laded my selfe with myne owne harneys and weapons, & many gape woordes moe to vtter his eloquence with all. But maister

Manker on the tother side is not him selfe to busy at all with Gods almighty power, in affirming that God hath not the power to make hys owne blessed body in many places at ones. His mighty stronge shouldezen take not to muche weyght vpon them, whā in stede of omnipotent, he proueth god impotent, and that by such impotent argumentes, as you se your self so shamefully halt, that neuer lame cripple that lay impotēt by the walles in creping oute vnto a dole, halted half so soze. But thā he goeth farther for hys praise of yonge Dauid & saith.

You haue ouerladen your self with your owne harneys and weapons, and yonge Dauid is lyke to preuaile agaynst you wyth hys slynge and hys stone.

As for maister Mankers yong maister Dauid, whoso looke vpon hys first treatise and my letter togyther, shal sone see that his slynge and hys stone bee beaten both about hys eares. And whan soeuer hys new slynge and hys new stone (which is as I now here say very lately come ouer in print) come ones into my handes, I shall turne his slynge into a cokshewe, and hys stone into a fetter, for anye harme that it shall bee hable to dooe, but if it bee to such as willingly will put out their owne ieyen, to which they neuer nede neither stone nor slynge, but with a fetter they may doe it & they be so madde.

But an heauy thing it is to here of hys yong foolish Dauid, that hath thus laded hys stone of stubbernes, stricken out his owne brayne, and with the slynge of hys heresyes slonken hymselfe to the deuill.

Yet Manker cā not leaue me thus, but on hee goeth further in hys rayling rethorike and thus he saith.

God hath infatuated your hygh subtilty wylsedome, your crafty conuauaunce is espyed. God hath sent your church a meete couer for such a cup, euen

such a defender as you take your self to be, that shall let al their whole cause fall flat in the mire, vnto both your shames and vtter confusyon. God therefore bee praised euer amen.

### The xviiiij. chapter.



As for wylsedome I wyl not compare with maister Manker therein, nor woulde ware much the prouder in good faith though men would say that I had moze wit than he. I pray god sende vs both a little moze of his grace, and make vs both good.

But wher as he telleth concerning my defence of the church: whoso looke my bookes throughe, shal finde that the church, in the truth of whose catholyke sayth concerning the blessed sacrament I wyte agaynst Fryth and Tindall, & maister Manker and suche false heretikes moe, is none other church but the true catholyque church of Christe, the whole congregacion of al true christen nations, of which church I take not my self to be any special defender, how be it to defende it, is in dede euery good mans part. And as for hitherto, & thinges that I haue wrytten, are (I thanke god) stronge ynough to stande, as it is plaine ly proued agaynst all these heretikes & haue wrestled therewith, wherof they coulde neuer yet ouerthrowe one lyne, and no man moze shamefully souled in the myre, than maister Manker here hymselfe, that bookehys victorie while he lieth in the dyre. But the catholyke church hath another maner defender than is any earthly man. For it hath god himselfe therein, and hys holy spirite, permanent & abiding by Christes own promise, to defend it from falshood vnto the ende of the world. And therefore it cannot fall flatte in the mire, but god maketh heretikes fall flatte in the fyre.

Yet to the content good readers, & you shoulde well see that I left not vntouchd the pointe of repugnance, wyth whiche maister Manker hath all thys while set out hys hygh solempne reason agaynst goddes almightynesse: himselfe sheweth here at last, that of repugnance I did speke my selfe. Howbeit in dede, somewhat moze moderately than hee, as ye shall not onely perceyue by the woordes of my letter, but also by the woordes of

It is euery true mannes part to defende the church.

Math. 28.

**A** of mayster Wasker hymself whych beeth els.

**T**hen saith master Wozze, though it semeth repugnaunt both to hym and to me, one bodye to bee in two places at once: yet god seeth howe to make theym stande together well ynough. This mā with his olde eyen and spectacles seeth farre in goddes syght, and is of his pryue counsell: that knoweth belike by soe secreete reuelacion howe God seeth one bodye to be in manye places at once, includeth no repugnaunce. For woorde hath he none for him in all scripture no more then one bodye to be in al places at once. It impliyeth fyfth repugnaunce to my sight and reason, that all this worlde should bee made of nothyng and that a virgin should brynge forth a childe. But yet when I see it wrytten in the wordes of my faith, which god spake, & brought it so to passe: then impliyeth it no repugnaunce to me at all. For my faith reacheth it and receiuech it stedfastly. For I knowe the voyce of my heerdmanne, whiche if he sayde in any place of scripture that his bodye should haue bene contained vnder the forme of bread and so in many places at once here in earthe: & also abydinge yet spyll in heauen to, verely I woulde haue believed hym I, as sone and as firmelye as mayster Wozze. And therefore euen yet, yf he can shewe vs but one sentence truly taken for his part, as we can do many for the contrary, we muste geue place. For as for hys brynnyng bretries, and thauthoritie of his antichristen synagoge, vnto whiche (the scripture forsaaken) he is nowe at last with shame ynoughe compelled to flee: they be proued farke lyes and very deuylsye. **A**

**The .xix. chapter.**

**N**ot this a wylle intended scoffe that maiester Wasker mocketh me with al, & sayth that with myne olde eyen & my spectacles I see farre in gods sight, and am of gods pryncypall counsaile, and that I knowe belike by some secreete reuelacion, howe god seeth that one bodye to bee in manye places at once includeth no repugnaunce. It is no counsaile ye wote well that is cryed at the crosse. But Christ hath cryed and proclaimed thys hymselfe, & sente his heraldes, his blessed apostles, to crye it out abrode, and hath caused his euang-

gelistes also to wryte the proclamacion by which al the worlde was warned, & his blessed body, his holy floure and hys blood, is verely eaten and dronke in the blessed sacrament. And therefore eyther al those places be one in which the blessed sacrament is receiued at once, or els god may do the thing that is repugnaunt, or els he seeth that his bodye to be in diuerse places at once, is not repugnaunt. For well I wote he sayth he dothe it, in al .iiii. euangelistes. And well I wote also, that he cannot saye but sothe. And therefore neither neede I to see verely far for this poynte, nor neede no secreete reuelacion neither, sythe it is the poynte, that to the whole worlde, god hath both by woode, wrytyng, and miracles, reueled and shewed so openly. **W**her is maiester Wasker now? For where he saith I haue no woode of scripture for Christes bodye to be in many places at once, no more than to be in al places at once: yf I had not, yet if god hadde other wyse than by wrytyng reueled the tone to his church and not the tother, I woulde and were bounde to beleue the tone, & wold not nor were bounden to beleue the tother, as I beleue and am bounde to beleue now that the gospell of saint John is holy scripture, & not the gospell of Pirchodemus. And if god had reueled both twayne, vnto his church: I woulde & were bound to beleue both twain, as I beleue now yf the gospell of saint John is holpe scripture, & the gospell of saint Mathew to. But now of trouthe mayster Wasker abominablye belyeth the woode of God, whan he sayeth that we haue not the woode of god, no more for the beyng of christes body in many places at once than in al places at once. For as for the beyng thereof in al places at once, we fynde no woode playnely wrytten in the scripture. But for the beyng thereof in many places at once, Christes wordes in his laste supper, and before that in the .ix. chapter of saint John, be as open, as clere, and as playne as any mā wel coulde with any reason requyre, excepte any man were so wise as to wene that diuers mennes mouthes were all one place. And therefore whan mayster Wasker in his wordes folowynge, maketh as though he woulde beleue it, as well as he beleueth the creacion of the worlde, and Christes byrthe of a virgin (whiche seme also to his reason repugnaunt) yf Christe in any playn place of scripture sayde it, the trouthe appeareth other

Another wyse. For vnto hym that is not with his owne forwardnesse blynded by the deuill, the thing that he denieth is as playnly spoken, as are the tother twain that he sayth he beleueth. And for other wretches such as himselfe is in folly and stubbernes, deny both the tother twain for the repugnaunce, as wel as he dothe this, whiche thing you haue heard him already, with verve foolish reasons declare for so repugnaunte, that he sayeth that god cannot do it, because it wer as he sayth a geuyng awaye of his glo:pe. And therefore his hearte once sette and fired on the wong syde, the deuill causeth hym so to delyte in such fond folish argumentes of hys owne inuencion, y he cannot endure to turne his minde to the trouth, but euery terte be it neuer so playne, is darke vnto him, thzough the darknes of his owne brayne.

### The .xx. chapter.

**B**ut nowe for because he saith that he wil be content and satisfied in this matter with any one terte truely take: while I shal say that the tertres that I shal bring him, be by me truely take, and he shal say naye, and shal say that I take them amisse and vntuly: while he and I cannot agree vpon the taking but vary vpon therposicion and ryghte vnderstanding of them: by whom wyl he be iudged, whither he or I take those tertres truely? If by the congregacion of chzisten people: the whole chzisten nations haue thys sytene hundred yere iudged it agaynst him. For all this whyle haue thei beleued, that Chziste at his maundyng, whan he sayde this is my body, ment that it was his verve bodye in dede, and euer haue beleued and yet doe, that it was so in dede. If he wyl haue it iudged by a general counsaile, it hath bene iudged for me agaynst him by moe then one already, before hys dayes and mine bothe. If he wyl be iudged by the wrytynge of the olde holpe doctours and saintes: I haue already shewed you sufficientely, that thei haue already iudged this popnt agaynst him. If he and I would varye vpon the vnderstanding of the olde holpe sayntes wordes, besides that you se them your selfe so playne, that he shal in that point but shewe hymselfe shamefull & shame-

lesse: yet the general counsailes (whiche hymselfe denieth not) hauing redde and lene those holy doctours themselfe, and many of those holy sayntes beyng present at those counsailes themselfe, haue thereby iudged that point agaynst hym to. For no wyse man wyl doubt, but that among them they vnderstode the doctours than, as wel as master Waskers doth nowe. If he say that he wil with his other moe then twentye tertres of scripture of whiche he spake before, disproue vs the tertres one or two that I bring for the blessed sacramente: than commeth he (you se well) to the self same point agayne, wherin he is overthzowen already. For all the cozps of chzistendom of this fiftene hundred yere before vs, and all the olde holpe doctours and sayntes, and all the general counsailes and all the meruaylous miracles that God hath shewed for the blessed sacrament yere yere almost, and I wene dayly to, what in one place & other, all whiche thinges proue the tertres that I laie, to be ment and vnderstanden as I saie. Al thei doe thereby declare agaynst hym also, that none of his moe then twentye tertres, can in any wise be wel and right vnderstanden as he sayth. For els shold it felow, that diuers tertres of holy scripture, not onely semed (whiche maye well be) but also wer in dede (whiche is a thing impossible and can not be) contrarious and repugnaunt vnto other.

Now good chzisten readers here you see, that in his miste that he vseth, wher he saith that he wil beleue any one terte truely taken: we bring hym for y trewe taking vpon our part, all these thinges y I haue here shortly rehearsed you, of whiche thinges hymselfe denieth verve felwe, that is to wit, the olde holpe doctours to holde on our part, and the people of their time. But therein haue I shewed you byuerse of the best sorte agaynst hym. And the faith of the peesple of the diuerse tymes appeareth by thei bookes and by the counsailes. And than that the general counsailes and the miracles are on our part, of these two thinges he denyeth neyther nother. But sith he can denie none of them, he despyseth bothe. And the holpe counsailes of Chzistes Church he calleth the Antychzisten Synagoge. And Goddes miracles bothe ffrpthe and he be sayntes call the workes of the deuill.

And therefore good Chzisten readers while you see all this: ye see well ynough

**Y**nough y the textes of the gospel which we lay for the blessed body of Chyisse in the blessed sacrament, be cleare & playn for the purpose, and maister Wasker will not agree it so, but saith that we take the not truely, only because he will not perceive and confesse the trowth.

Now wher as maister Wasker sayeth of me farther thus: **A**s for his unwritten verities, and thautozitie of hys Antichyssen synagogue, vnto which the scripture forsaikē, he is now at last with shame ynough compelled to fye: they be proued sharke lyes & verpe deuillrye.

**C**onsider good chyssen readers, that in these wordes maister Wasker telleth you two thinges. First that I am with shame ynough compelled to fye fro the scripture to mine unwritten verities, & to the authoritie of thantichyssen synagogue, by which he meaneth the tradicions and the determynacyons of the catholike church.

The tother, that the tradicions and determinacions of the church, be already proued sharke lyes & verpe deuillrye. For the fyrst poynte you see that in this matter of the blessed sacramente, whiche is one of the thynges that he meaneth, he hath not yet compelled me to fye fro the scripture. For I haue well already proued you this poynt, & very playn & clerely, by the selfe same place of serpyture, whiche maister Wasker hath expowned & falsely woulde wrest it another waye, that is to wit, the wordes of Chyist written in the sixth Chapter of S. Iohn.

Nowe if I dooe for the profe of this poynt, lay the tradicion of the whole catholike church besyde, whiche thing is also sufficiēt to proue the matter alone: is that a fleyng fro the scripture?

If that be a fleyng fro the scripture, than might the olde heretikes very well haue sayde the same vnto all the olde holy doctours, that this new heretike saith now to me. For this wotteth well euery man (that any learning hath) y those old holy doctours and sayntes, layed a gaynst those old heretikes, not the scripture onely, but also the tradicions unwritten, believed & taught by y church. And if maister Wasker when he shal defende his booke, dare denye me that they so did: I shall bring you so many playne proues therof, that be he neuer so shamelesse, he shal be ashamed thereof.

And if he cannot say nay but that they so did, as I wot wel he cannot: than you see well good readers, y by maister Wasker

hers wyse reason, those olde heretikes might haue sayde agaynst eche of those olde holy doctours & sayntes, as maister Wasker saith agaynst me now, y thei had made him with shame ynough, fye fro y scripture, because he beside the scripture proued the true sayth & reproued theyr false heresies, by thautozitie of the catholike church. Such strength haue alway lo, maister Waskers argumentes.

Now touching y second poynt, where he calleth the catholike church the antichyssen synagogue, and the unwritten verities sharke lyes and deuillrye: he hath already shewed & declared partly which thinges they be y himself meneth by that name. For he hath before specified purgatorie, pilgrimages, and praying to sayntes, honouryng of ymages, & crespynge to the crosse, & halowynge of belles agaynst euill spirites in tempestes, and boughes on Palme Sunday, & beleuynge in the blessed sacrament. And Lindalle, that is eyther himself or his felow, mocketh vnder the same name, the sacramēt of anneling, & calleth the sacramente of confirmaciō, the buttering of the boyes forehead, & had as lise haue at his chyffening sand put in his mouth as salt, & mocketh muche at fastyng. And as for Lent, father Frith, vnder name of Whigwell in the reuelacion of Antichyss, calleth it the folishe fast, which iest was vndoubtedly reueled father Frith by the spirite of the deuill himself, the spiritual father of Antichyss.

So that you may see good readers, that to say the letany, or our lady mattens, & cripe to the crosse at Easter, or praye for all chyssen soules: these thinges & suche other as I haue rehearsed you, maister Wasker saith are already proued sharke lyes & verpe deuillrye. But he sheweth vs no suche profe yet, neither of lyes nor of deuillrye. But euery man maye sone see, that he which sayeth so much & nothing proueth, maketh many a sharke lye, and that thus so rayle, agaynst god & all good men, & holy sayntes, and helping of good chyssen soules, and rayling agaynst the blessed bodye of Chyisse in the blessed sacrament, calling the belief therof deuillrye: if such rayling in maister Wasker be not (as I wene it is) very playne & open deuillrye, it can be no lesse yet at the least wyse then verpe playne and open knauesrye.

**The xxij. Chapter.**

**CC. j.**

**Wasker**



After Masket cometh at last to the mocking of those wordes of my epistle, wherein I shew that if men would deny the conuersion of the bread & wine into the blessed body and blood of Christ, because that vnto his own reason the thing seemeth to impley repugnance he shall find many other things both in scripture, & in nature, and in handicraftes too, of the trouth whereof he nothyng douteth, which yet for any solucion that his own reason could find, other then the omnipotent power of God, would seme repugnant too, of which maner things, other good holy doctors haue in the matter of the blessed sacrament bled some examples before.

Now for as much as in these wordes I speake of the appearing of the face in the glasse, and one face in euery piece of the glasse broken into twentye, maister Masket hath caught that glasse in hand & mocketh and moweth in that glasse, & maketh as many straunge faces and as many pretty pottes therein, as it were an olde riuened ape. For these are his wordes loe.

Then sayeth he, that ye wot well that manye good folke haue vled in this matter many good fruitefull exammples of goddes other woorkes, not only miracles writen in scripture, *made versus* (where one I pray ye) but also done by the common course of nature here in earth. (If they be done by the common course of nature: so be they no miracles.) And soe thinges made also by mannes hand. As one face beholden in diuers glasses: and in euery piece of one glasse broke into twenty &c. Lord how this pontifical poet playeth his part. Because as he saith we se many faces in many glasses: therefore may one bodye be in manye places, as though euery shadow and similitude representing the bodye, were a bodely substance. But I aske more, when he seeth his owne face in so manye glasses, whether al those faces that appere in the glasses be his owne verye face haupng bodely substance, skinne, flesh, and bone as hath that face, whiche hath his verye mouth, nose, epen, &c. Therewith he saith vs out the trouth thus falsly wyth eyes: and if they be all his verys faces, then in verye dede there is one bodye in many places, and he himselfe beareth as many faces in one body. But according to his purpose, even as they be no verye faces, nor those so many bodies, so wnes

and similitudes multiplyed in the ayre betweene the glasse or other obiecte & the body (as the philosopher proueth by natural reason) be no very bodies: no more is it Christes very body, as they would make thee beleue in the bred in so many places at once.

Now good readers, to thend that you may see the customable maner of maister Masket in reherfing my matter to his own aduantage, sith my wordes in my letter that touche this poynt be not very long, I shal reherse them here vnto you my selfe. Lo good readers, thus shall you find it there in the xxvi. lefe.

I wot wel that many good folke haue vled in this matter many good fruitefull exammples of goddes other woorkes, not only miracles writen in scripture, but also done by the common course of nature here in earth, & some thynges made also by mannes hande, as one face beholden in diuers glasses, & in euery piece of one glasse broken into xx. & the merueyle of the making of the glasse it self such matter as it is made of. And of one word coming whole to an. Eares at once, & the sight of one little eye present and beholding an whole great countrey at once, with a thousand suche other merueyles moe, such as those y see them daily done, & therefore merueyle not at them, that yet neuer be habile, no not this younge man hymselfe, to geue suche reason by what mene they may be done, but that he may haue such repugnance layde against it, that he shalbe fayne in conclusion for the chiefe & the most euident reason to say, y the cause of all those thinges is, because god that hath caused them so to be done, is almighty of himselfe & can doe what him list.

Lo good christen readers, here you see your self, y I made none suche argumēt as maister Masket bereth me in hande. For no man blyeth vpon a similitude, to conclude a necessary consequence, in the matter of the blessed sacrament, vnto which we can bring nothing so like, but that in dede it must be farre unlike, sauing that it is as semeth me, somewhat like in this, that God is as habile by his almighty power, to make one bodye be in xx. places at once, as he is by common course of nature which himself hath made, habile to make one face keepng still his own figure in his owne place, cast yet & multiplye the same figure of it self, into twenty pieces of one broken glasse, of whiche pieces ech hath a feuerall place, and as he is



**H**e is hable by the nature that hymselfe made, to make one self word that he speaketh hath byethed out in the speaking, to be furthwith in the eares of an whole. These persones, eche of them occupying a seuerall place, and that a good distance a sundre. Of whiche two thinges (as natural and as common as they both be) yet can I neuer cease to wonder, for all the reasons that euer I readde of the Philosopher. And likewise as I verely trust, by the time shall come, when we shall in the cleare sight of Chyestes godhead, see this great miracle sople, and well perceiue how it is, & how it may be, that his blessed body is both in heauen and in earth, and in so many places at once: so thinke I verely that in the sight of his godhead then, we shall also perceiue a better cause of those two other thinges, then euer any philosopher hath hitherto shewed vs yet, or els I wene for my part I shall neuer perceiue them well.

**B**ut nowe whereas maister Masket mocketh mine argument, not whiche I made, but whiche hymselfe maketh in my name, and maketh it feble for the nonce, that he may when he hath made it at his own pleasure soyle it, as children make castelles of tile sharden, & then make the their pastetime in the throwyng downe agayne: yet is it not euen so, so feible as his owne, where he argueth in the negative, as I lay the sample for that affirmatiue. For as for the tongs that he maketh for me: though that argument be naughte for lacke of fourme, yet holdeth it some what so so by the matter, in that the consequent, that is to witte, that God inape make one bodye to be at once in manye places, is whatsoeuer maister Masket hable, a trouth without question necessary.

**B**ut where he argueth for hymselfe in the negative, by that that the bodily substance of the face is not in the glasse, & therfore the bodily substance of our sauour Chyest is not in the blessed sacrament: that argument hath no maner hold at al. For thatecedet is very true. And (except goddes word be vntrue) elles as I haue already by the olde holpe expositours of the same, well and playnly proved you, the consequent is very false.

**N**ow if he wil say that he maketh not that argument, but useth onely the face in the glasse for a sample & a similitude: then he sheweth himselfe to play the false shew, when of my bringing in the selfe same sample, he maketh that argument

for me. And therfore nowe, when bypon these faces in the glasse, he maketh & saith hymselfe he lyeth upon me, & then scoffeth that I face out the trouth with lyes, and then proueth neuer one: he doth but shew what pretty wordes he could speke, and how properly he could scoffe, if the matter would serue him.

And yet I pray you good readers consider well the wordes of that argument that he maketh in my name. **W**hen so many faces in many glasses: therfore may one body be in many places.

**N**ow spake not I you wotter well, of many faces sene in many glasses (as he both falsely and foolishly rehearseth me) but of one face sene at once in manye glasses. For that is lyke to the matter. For like as all those glasses, whyle only one man looketh in them, he seeth but his own one face in all those places, so be (as saynt Chylostome declareth) all the hostes of the blessed sacrament being in so farre distant seuerall places a sondre, all one very body of our blessed sauour hymselfe, and all one hoste, one sacrifice, and one oblation.

And as properly as maister Masket scoffeth at that saumple and similitude of the glasse: I woulde not haue mysseled mine owne witte therein, if thinuention thereof had been mine owne. For I find not many saumples so mete for the matter, to the capacite of god and vnlearned folke, as it is. For as for the point of which maister Masket maketh all the difficultie, that one substance being but a creature might be in manye places at once: euery man that is learned seeth a saumple that satisfieth him shortly. For he seeth and perceyueth by god reason, that the soule is vndiuysible and is in euery part of the body, and in euery part it is whole. And yet is euery member a seuerall place. And so is the blessed substance of the spirituall bodye of Chyestes fleshe and his bones, whole in euery part of the sacrament.

**B**ut this saumple of the soule cannot euery man vnlearned conceiue and ymagine right, but of the glasse hath for his capacite a more metely similitude, and that that in one point also dooeth more resemble the mater. For the soule forsaith euery member that is cleane deuyded from the body. But the blessed body of our sauour abydeth still whole in euery part of his blessed sacrament, though it be broken into neuer so many partes, as the ymage and fourme of the face a

C.C.y.

bydeth

Note this.

Note.

And bydeh whole spyll to hym that beeholdeh it, in enerye parte of the broken glasse. And thus god rebers, as for this sample and similitude of the face in the glasse, maister Wasker may for hys soules facing it out, be muche ashamed yf he haue anye shame, whensoever he looketh on his owne face in the glasse.

And for conclusion, this being of the body of Chyist in dyuers places at once, sith the olde holy doctours and sayntes saw and perceived, that the soule of every man which is a very substaunce, and peradventure not of lesse spiritual power, then the fleshe & bones of our sauour Chyist be now, & yet very fleshy for al that and very bones also still, they reckoned not that the being thereof in diuers places at once, would after their dayes begynne to be taken for so strange & harde a thing as these heretikes make it now. And therfore they made nothing so gret a matter of that poynt. But the thing y they thought men would most meruelle of, was the conuercion and turnyng of the bread and the wine into Chyistes very fleshe & blood. And therfore to make that poynt well open, & to make it sinke into mennes bresses: those old holy doctours and sayntes (as I sayde in these wordes which maister Wasker mocketh) bled many moe god samples of thynges done by nature.

But then wer they no miracles sayth maister Wasker. And what than god maister Wasker? Wyght they not serue to proue that God might doe as muche by miracle, as nature by her common course? Those wordes loe, wer by maister Wasker (you see well) very well and wysely putte in.

#### The. xxiij. Chapter.

**A**fter this, toward the perceyving and belief of that poynt of conuercion of the bread and the wyne into the very fleshe and blood of Chyist: I sayde that those holy doctours and sayntes, bled ensamples of other miracles done by god, and written in holy scripture.

Nowe at this word maister Wasker asketh me *vide versus*: wher. i. I pray you: You haue hearde already god readers, in the. xv. Chapter of the fyrst booke, the wordes of that holy doctour saynt Cyrill, in whiche for the credence of that poynte, that is to witte, the chaungeing of the bread and the wine into Chyistes fleshe and his blood, he byingeth the my-

racles that god wrought in the old law, as the chaungeing of the water into blud and the chaungeing of Moyles robbe into a serpent, and diuers other chaunges and mighty miracles mo.

You haue heard also befoze, howe S. Chyisostome agaynst them that would doubt, how Chyist could geue them his fleshe to eate, layeth furth the miracle of the multiplying of. v. loaves so sodaply, to twelue basketes ful moze then the sufficient feeding of. v. thousand folke.

Here be, loe, some verses yet maister Wasker, & moe then one miracle perdoe, that those holy doctours & sayntes haue bled in thys matter of the blessed sacrament. And yet suche other moe shall I bying you at another leysure, ere I haue done with your second course, y it shall grieue you to see the. And surely, where properlye you scoffe at me with my many faces in one hoo: I haue here in this fyrst part alreadye broughte you for the trewe fapth of the cathelike churche, & agaynst your false heresy, wher with you would face our sauour out of the blessed sacrament: I haue brought agaynst you to your face, saint Bede, and Theophylactus, saint Austine, and saint Hieronymus, saynt Hyzencus, saynt Cirill, & S. Chyisostome, so manye suche god faces into this one hoo, that all the shamefull faces that your shameles face can make, shal neuer agaynst these faces be able to face out the trouth. And thus end I god readers my fourth booke.

¶ Here endeth the fourth booke.

## The. v. booke

and the last of the  
fyrst parte.

The. i. Chapter.



Now come I god chrystien reders, to the last poynt that I spake of, the two contradyccions of mine own, that maister Wasker hath highly layde vnto my charge, whose wordes I shall god readers, firste rehearse you whole. Loe these they be god saue them.

At last note chrystien reader, that maister Wore in the thirde booke of hys confutation of Endall, the. 249. syde, to proue

**A** to proue saynt Johns ghospell vnperfyt and insufficient, for leuynge out of so necessary a point of our faith, as he calleth the last supper of Chyriste his maundye: sayeth that John spake nothing at all of this sacrament. And now se agayne in these his letters against Frith, how hym selfe bringeth in John. 6. cap. to impugn Frithes writing, and to make al for the sacrament, even thus. *By* the is verily meate, and my blood drinke. *By* like the man hadde there ouerthorte hymselfe to wle, the young man here caulling hym to putte on his spectacles, and poze better and moze wishely with his olde eyen vpon saynt Johns ghospell to fynd that thing there now wrytten, whiche befoze he would haue made one of hys vnwrytten verities. As yet if he loke narrowly he shal espye that himselfe hath proued vs by scripture, in the .37. lease of his dyalogue of quod he & quod I, oure ladies perpetual virginite expowning *non cognosco, id est non cognoscam*, whiche nowe wrytten vnwrytten veritie, he noumbereth a little befoze among his vnwrytten vanities. Thus may ye see how this olde holpe bpholder of the Popes churche, his wordes sight against themselfe into his owne confusion, in finding vs furth his vnwrytten wrytten vanities, verities I should say. But returne we vnto the position of saint John.

**N**ow haue you good chrysten readers, herd his whole tale concerning my two contradiccions. Of whiche twayne, I will first aunswere the last, that concerneth the perpetuall virginite of our ladye. Whiche poynte I haue towdched towarde the ende of the .xxv. Chapter of the first booke of my dyalogue, wherein maister Wasker mocketh me for quod I and quod he, and would I se well in no wise, that in the reherling of a communication hadde betwene my selfe and another man, I should not for shame say quod I and quod he, but rather reherse oure two talkynges with quod we and quod he.

I haue also spoken of that poynte in moze places then one of my worke that I wrote of Lindales confutation, whiche places who so list to reade, shall find this poynte of contradiccion aunswered already, that maister Wasker now layeth to my charge, dissimulynge such thynges as I haue answered it with.

And of this contradiccio I am so sore ashamed, that for all maister Waskers wordes eue here befoze in my first booke

of this worke, I haue not letted the best that my witte wil serue me this vnwrytten veritie, to proue yet agayne by the selfe same place of Saynt Lukes holpe wryting.

**F**or why, to say the trouthe, I doe not so muche force to haue that article take for an vnwrytten veritie, with good catholike folke for the mayntenance of my word, as to haue it for the honour of our lady, taken and belieued for an vndoubted trouthe, with catholikes & those heretikes to, that will take it for no suche trouthe, but if it bee wrytten in scripture.

**N**owe doeth the cleare certayntie of this article in dede depend vpon the tradition of thapostles, continued in the catholike churche. For albeit that my selfe thinke, that I find some wordes wrytten in scripture that would well proue it, and vpon those wordes lette not to wryte mine owne mynde, and diuers olde holy doctours to: yet while I see that holy S. Hierom himselfe, a man farre otherwise sen in scripture then I, arguing for the defence of that article against that heretike Heluidius, dydde onelye soyle the scriptures that Heluidius layd against it, and layeth no scripture hymselfe for the proufe of his parte, but refecth therein to thauthoritie of Chyristes catholique churche, whiche maister Wasker here calleth the Antichristen Synagogue: I neither dare nor will take so muche vpon my selfe, as to affyrme surelye that it is proued to be a wrytten veritie. And this lacke of taking lo so much vpon my selfe, is the thing that maister Wasker calleth so shamefull repugnaunce to my greates confusion.

**A**nd therfore in that place of my dyalogue, though I vpon that worde of our lady, In what wise shall this thing be done, for I know not a man, I doe reason & shewe my mind, that it proueth for this part, as in dede me thinketh it doth: yet I am not so bold vpon mine owne exposition therein, as so affirme & the scripture sayth there openly & plainly, that she was a perpetuall virgine. For if it had been a very precise, playn, euident open proufe of that matter, mine owne mynde geneth me that Saynt Hierome would not haue sayled to haue founde it befoze me.

I shall also for this poynt haue maister Wasker hymselfe to say somewhat for me, though he doe therein (as he is often twente to do) speke somewhat agaynste hymselfe. For he saith here himselfe, & if a

CC.iii. man

A man loke narrowly, then he shall espye y  
I haue my self proued our ladies perpetuall  
virginitie. Howe sith that maister  
Parker saith, that a man cannot spye it  
but if he loke narrowly: he saith you see  
well himselte, that it is no playne open  
proue. And then is it no proue to the you  
wotte well. For they receyue no scrip-  
ture for proue of any purpose, but onely  
playne, open, and euident.

And therfore by maister Parkers owne  
tale, though I proued it sufficientely a  
writen veritie vnto god catholikes: yet  
rested it vnproued still a writen veritie,  
vnto suche heretikes, and against them  
ye wotte well wrote I.

Howbeit, here will I demaund of ma-  
ster Parker touching the perpetuall vir-  
ginitie of our lady to be playnly writen  
in holy scripture, whether I proue that  
paynte well or not: If not, then maye I  
well inough notwithstanding any such  
proue of mine, saye still that it is an vn-  
writen veritie. If he will confesse that  
I proue it well: I will be content with  
that prayse of hymselfe to abyde his re-  
buke of that contradiccion. For I sette  
more as I saide, by the profit of his soule  
in falling from the contrarye herespe to  
the right beliefe of our ladies perpetuall  
virginitie, then I sette by myne owne  
prayse and commendacion of abydyng  
well by my wordes.

But yet if he will allowe my proue,  
made of that point: I meruayle much  
but if that he allowe now my proue made  
for the blessed body of christ present in y  
blessed sacramente. For I am very sure  
I haue proued much more clearely, by  
much more open and plaine wordes of  
the scripture, and the sense of those word-  
des by dyuers olde holy doctours, other  
maner of men then my self, then I haue  
proued or any man elles, the perpetuall  
virginitie of our blessed lady. Howbeit  
it of trouth, though I proued well that  
point of the perpetuall virginitie of our  
lady, to be a veritie writen in scripture,  
& that many other also proued it muche  
better then I, as I thinke there do, and  
y my self had affirmed it neuer so strö-  
gly for neuer so cleare a writen veritie:  
yet sith William Tindall against who  
I specially wrote, taketh it, as in hys  
wryting well & plaine appeareth, for no  
writen veritie, and yet agreeeth that it is  
to be belieued, but not of necessitie, & yet  
after vpon his own wordes I proue him  
that of necessitie too: I may without any  
contradiccion or repugnanee at all, lay

it against hym for an vnwriten veritie, &  
for asmuch as himself so taketh it.

Howeouer, all the proue that I make  
of our ladies perpetuall virginitie, is no  
more, but that she was a perpetuall vir-  
gine except she brake her vow. And sure-  
ly as I saie, it semeth to my self that I  
proue this very clearely. And this being  
proued, is in dede ynough to god chris-  
tolke, for a full proue that she was a per-  
petuall virgine. But yet vnto these he-  
retikes against whom I wrote, sith they  
sette nought by bowes of virginitie, but  
say that they that make them, doe bothe  
vnlawfully make them, and may whē  
they will lawfully breke them, and that  
therfore freres maye rünc out of religiō  
and wedde nunnas: this proue of myne  
is to the no maner proue at al. And ther-  
fore I may to them withoute contradic-  
cion or repugnanee, laye it for an vn-  
writen veritie still.

And thus I trust you se god readers,  
that as for this repugnanee tourneth  
to maister Parkers confusio and not  
myne.

### The. ij. Chapter.

**N**ow come I then god reders,  
to the tother contradiccion y  
he layth against me, his wordes  
wherin, before mine aun-  
swere, I pray you reade once  
agayne. And leit ye shoulde be lothe to  
turne back and seke them, here shall you  
haue them agayn, lo, these they be.

At laste note chrisen reader, that  
maister More in the third booke of his co-  
futation of Tindall, the. 249. yde, to  
proue saynt Johns gospell vnperfite and  
insufficient, for leauing out so necessary  
a point of our faith, as he calleth the last  
supper of Christe hys maundye: sayeth  
that John spake nothing at all of his sa-  
crament. And now se agayne in these  
his letteres against Frith, howe himself  
bringeth in John. 6. Capi. to impugne  
Frithes wryting, and to make al for the  
sacrament, euen thus. My fleshe is very  
ly meate, and my blood drinke. By like  
the man hadde there ouerthotte himselfe  
fowle, the young man here causing hym  
to putte on his spectacles, and poze bet-  
ter and more wisely with his olde eyen  
vpon saynt Johns gospell to fynd that  
thing there now writen, whiche before  
he would haue made one of hys vnwrit-  
ten verities.

When my selfe god reader, reade  
fyfth

**A** ffirst these wordes of hys, albeit that I was sure ynough, that in the thynges I purposed, there was no repugnaunce in dede: yet seeing that he so diligentely layed furth the lease in which my faulte shold be found, I very playnly thought, that I had not so circumspectly sene vnto my wordes as wisdom wold I shold. And taking therfoze mine ouersight for a verve trouth, I neuer vouchesaue to turne my booke and loke.

**B**ut afterward it happed on a daye, I sayd in a certayn cōpany, that I was somewhat sozy, that it had misse happed me to take in thys one poynte no better hede to mine hand, but to write therein two thinges repugnant and contrarpe. Wherunto some of them made answer, that suche a chaunce happeth sometyme ere a man be ware in a long worke. But yet quod one of them, a gentle woman, haue you considered well the place in your booke, & sene that he sayth trouth: I saye by my trouth quod I that I haue not. For it yketh me to loke vpon the place agayne nowe, when it is to late to mend it. For I am sure the man woulde not be so madde, to name the very lease, but if he wer well sure that he sayd true. By our lady quod she, but sith you haue not looked it your selfe, I will for all the lease layde oute by him, see the thing my self ere I belieue his writing: I knowe these felowes for so falle. And therewith all she sent for the booke, and turned to the very. 2. 4. 9. side, and with that nōumber marked also. And in god sayth god readers, there found we no such maner matter, neither on the one syde of the lease nor on the tother.

**H**owbeit of trouth I cannot denye, but y in a side after misse marked with the nōumber of. 2. 4. 9. which shold haue ben marked with the nōumber of. 2. 5. 9. there we found the matter in that place. But therin found we the most shameful, either folp or falshe of master Malker, that euer I sawe lightely in any man in my life. Which because ye shall not seke farre to fynde: I shall rehearse you here the very wordes of that place. Loe god readers these they be.

But now because of Tindall, let vs take some one thyng. And what thing rather then the last supper of Christ, his maundy with hys Apostles, in which he instituted the blessed sacramente of the aultare his own blessed body and blud. Is this no necessary poynte of saythe? Tindall cannot denye it for a necessary

poynt of sayth, and though it wer but of his owne false sayth, agreeing with Luther, Duyfkyne, or Swinglius. And he cannot say that saynt John speaketh any thing therof, specially not of the institution. For he cannot say that saint John speaketh any thing of the sacrament at all, sith that his sect expressely denyeth, that saynt John ment the sacrament in his wordes where he speaketh expressely therof in the. vi. Chapter of his ghospell. †

**W**here haue you euer good chryffen readers, sene anye sonde felowe before this, hadle a thing so falsely or so foolishly, as master Malker here hadlerh this? He telleth you that I saye here, that S. John spake nothing of the sacrament at all. Now you see that master Malker in that poynt helyeth me. For I said not here that S. John spake nothing therof: but first I sayd there y Tindall, against whom I there wrote, could not say that saynt John wrote any thing of the blessed sacrament, specially not of the institution thereof. And this is very trouth. For as touching the institution thereof at Chrystes laste supper and maundy, neither Tindall nor no man els can say that saynt John any thing wrote thereof in his ghospell.

**T**hen sayd I farther there (as you see) not that Saynt John speaketh nothing of the sacrament, but that Tindall cannot say that saynt John speaketh of the sacrament any thing at all. And that I meant not in those wordes, to say mine own self that saynt John spake nothing therof: I declare plainly therof: with by that I helve the cause why Tindall cannot saye that saint John spake any thing of the sacrament at all, that is to witte, because that all his sect expressely denyeth, that any thing was meant of the sacrament in the wordes of Christe written in the. vi. Chapter of S. John.

**B**y this ye may see plainly god readers, that master Malker playnely helyeth me. For I sayde not my selfe that sainte John spake nothing of the sacrament, but that Tindall, because of thopinion of al his sect in that poynt, could not say that saint John spake any thing therof. Which was ynough for my purpose, while Tindall was y man against whome I wrote, though my self woulde for mine owne parte saye the contrarpe. For it is that kynd of argument that is in the scoles called *argumentum ad hominem*. And thus you see god readers, master

A Masket in this thing either shamefully false, or very shamefully foolish. Shamefully false, if he perceived & understode my wordes, and then for all that, thus belpeth me, shamefully foolish if he thing being spoken by me so playne, his witte would not serue him to perceiue it.

But now as cleare as ye see the matter already by this, to thintent yet that maister Masket shal haue no matter left him in all this world to make any argument of for his excuse therein: reade my wordes againe good readers, & bid maister Masket marke wel my wordes therein, where I saue expressely that S. John spake expressely therof in the. vi. Chapter of his gospel. For these wordes are as you see there, the very last wordes of all. For Tindall cannot say, that saynt John spekeþ any thyng of the sacrament at al, sith that his sect expressely denieth that saynt John ment the sacrament in his wordes (where he spekeþ expressely therof, in the. vi. Chapter of his gospel.

Whose wordes are these: where he speakeþ expressely therof: Are not these wordes mine? And doe I not in these wordes expressely saue, & saint John expressely spekeþ of the blessed sacrament in the. vi. chapter of his gospel, in which place, Tindales sect saith expressely that he nothing spake therof. And now saith M. Masket & I said there, that S. John spake nothing therof at al. And layeth it for a foule repugnance in me, & in my letter against frith I say therof & contrarie.

But how now M. Masket: what haue you nowe to saue: with what shamefull bliste will your shamelesse face, face vs out this foolish lye of yours, & you make vpon me here: If you lyed so loude wittingly: how can you loke that any man should trust your worde: If for lacke of vnderstanding: how can you loke than for shame that any mā sholde trust your wit: why should we thinke & your witte will pearse into the perceiuing of hard wordes in the holy scripture of god, whē it wil not serue you to perceue such playn playn wordes of mine.

Ye witte & the young man hath here made me done on my spectacles & loke moze wisely on the matter, to find nowe written therein the thing that I sayd before was not written therein. But nowe must you loke moze wysely vpon my wordes, on which you make here so loud a lye, and poze better on them with your spectacles vpon your Maskers nose.

I will once a good fellow, which while he

daunced in a Maske, vpon boldnes & no man coulde haue knowen him, when he perceiued that he was wel espyed by his euill fauoured daunsing: he wared so ashamed sodainly, & he soflye sayde vnto his fellow, I pray you tell me, doeth not my visour blosse red: Now surely good readers. M. Masket here, if he wer not betterly past shame, hath cause ynough to be in this poynt so soze ashamed, that he might wene the glowyng of hys visage should euen pearse thowowe his visour, and make it red for shame.

Thus haue I nowe good chrysten readers, answered at the full in these fine bookes of my first part, & first part of M. Maskers work, & taken by & first course of maister Maskers supper, which he falsely calleth the last supper of the lord, whyle he hath with his owne popsoned cokery made it & supper of & deuil. And yet wold & deuil I wene disdein to haue his supper dressed of such a rude ruffyn, suche a scalbe Colin coke, as vnder the name of a clarke, so ribauldously rayleth against the blessed body of Chyist in the blessed sacrament of the aultare.

### ¶ The. iij. Chapter.

**B**ut one thig wil I yet reberse you, that I haue hitherto disferred, that is to wit, my first argumente agaynst frith, which (as I shewed you before) maister Masket lettē goe by, as he hath done many thinges mo, & made as though he saw them not. That argument good readers was this.

In this heresie, besyde the common sayth of all catholike chrysten regions, therpositions of al the olde holy doctours and sayntes be cleare agaynst frith, as whole as agaynst any heretike that euer was hitherto herd of. For as for & wordes of Chyiste, of which we speake touching the blessed sacrament, though he may find some olde holy men that beside the litterall sence doeth expowne them in an allegory, yet he shall neuer fynd any of them that did as he doeth now after Wickilffe, Colampadius, Tindal, and Swinglius, denye the litteral sence and say that Chyist met not that it was his very bodye & his very blood in dede, but the olde holy doctours and expostours beside al such allegories, do plainly declare and expowne, that in those wordes our sauour as he expressely spake, so did also well and playnly meane that the thing

**A** the thing whiche he there gaue vnto hys disciples in the sacrament, was in very dede his very flesh and bloud. And so did neuer any of the olde expositours of scripture expolne any of those other places in whiche Chyriste is called a vyne or a doze. And therfore it appereth well, that the maner of speking was not like. For if it had, then would not the olde expositours haue vsed such so farre vnlike fashion in the expowning of them.

**T**his was so good readers the first argumente of mine that mayster Wasker mette with, & whiche he should first therfore haue soyled. But it is suche as he liked little to loke vpon. For whereas he maketh much a doze to haue it seme, that both these wordes of our sauour at hys laste supper, this is my bodye, and hys wordes of eating of his flesh, and drinking of hys bloude, wrytten in the sixth Chapter of Saynt John, should be spoken in a lyke phrase and maner of speaking, as were hys other wordes, I am the doze and I am the very vyne: I shewed there vnto Frith (whom master Wasker maketh as though he would defend) that by therpositions of all the olde holy doctours & sayntes that haue expowened all those .iiii. places befoze, the difference well apereth, sith none of them declare him to be a verye materiall doze, nor a naturall very vyne. This sayth no man not so much as a very naturall soyle.

**W**herein no naturall body, his very flesh & his bloud, faithful chryst: this declare clearly all the olde holy expositours of the scripture, whiche were good menne and gracious, wise and wel learned both. And therfore as I said, the difference may some be perceiued, but if master Wasker list better to beleue him self then all them. Which if he doe (as in dede he doeth) then is he much moze soyle then a naturall soyle in dede.

**F**or as for his .iii. places of S. Austyn, Tertuliane, & saynt Chyristom, whom he byngeth in his second part: I shall in my second part in taking vp of his second course, when we come to fruit, pare him I warrant you those thre peres so nere, that he geaureth not a good moztelle amonge them. And yet peraduenture ere I come at it too.

**F**or so is it now good readers, that I very certainly know, that hys booke whiche Frith made last agaynst the blessed sacrament, is come ouer into this realme in prynte, and secretly sent abrode into the byetherns handes, and some good fis-

ters too. And for as much as I am surely enfourmed for trouthe, that Frith hath into that booke of his, taken many termes of olde holy doctours wilfully handied by false frere Hupshyn befoze, to make it falsely seeme that the olde holye doctours and Sayntes were fauourers of theyr false heresye: therfore will I for the whyle sette maister Waskers second parte aside, tyll I haue answered that pestilent pleuyshe booke of John Frith, aboute whiche I purpose to goe as soone as I canne geatte one of them, whiche so manye beeing abroad, shall I trust, not belong too. And then shall I by the grace and helpe of almighty God, make you the soyle & the falshe of Frith & frere Hupshyn both as open and as cleare, as I haue in this worke made open & cleare vnto you, the falshe and the soyle of maister Wasker here.

**A**nd whereas I a yere now passed and moze, wrote and put in prynte a letter agaynst the pestilente treatyse of John Frith, whiche he than hadde made and secretly sent abrode among the byethern agaynst the blessed sacrament of the altare, which letter of mine, as I haue declared in myne Apologe, I nathelesse caused to be kept skil, and would not suffer it to be put abrode into euerye mans handes, because Frithes treatise was not yet at that time in prynte: yet now sith I see h there are comen ouer in prynte, not onely Frithes booke, but ouer that, thys Waskers booke also, and h either of the both bokes maketh mention of my sayd letter, & would seme to soyle it, and laboureth soze therabout: I doe therfore now suffer the prynter to putte with this booke my sayd letter also to sale.

**A**nd for as muche also as those authorities of saint Austyn, saint Chyristom, and Tertuliane, whiche maister Wasker layeth in his second parte, I shall of likelihod find also in Frithes booke, and therfore aunswere them there, and all maister Waskers whole matter too, befoze I returne to his second part, which yet I wil after all thys (god willing) not leaue nor let go so: in h mene while may W. Wasker (sith it is as he saith so great plesure to him to be writte agaynst, having as he boasteth all solacions so redely) looke & assay whether he can soyle these thynges, with whych I haue in thys firste parte ouerthrowen hys whole heresye, and proued him very playne, a verye false soyle alreadye. Of whose false wyllie soyle to beware, our Lord geue vs grace,



As grace, & of all fuch other like, whiche with foliſhe argumentes of their owne blind reafon, wꝛeffing the ſcripture into a wꝛong ſenſe, agaynſt the very plain wordes of the terte, agaynſt the poſitions of all the olde holy ſayntes, agaynſt the determinacions of diuers whole general counſayles, agaynſt the full conſent of all true chꝛiſten nacions this. xv. C. yere befoꝛe their dayes, and agaynſt the plain declaracion of almighty god himſelf, made in euery chꝛiſten countrey by ſo many playne open myꝛacles, labour

**N**ow to make vs ſo foliſhly blind & mad, as to forſake the very true catholike faith, forſake the ſocietie of the true catholike church, and with ſundry ſectes of heretikes fallen out therof, to ſette both holy dayes and faſting dayes at nought, and for the deuilles pleaſure to forbear and abſteine from all prayer to be made eyther for ſoules oꝛ to ſayntes, ieſt on our bleſſed ladye the immaculate mother of Chꝛiſte, make mockes at all pylgrimages, and creeping to Chꝛiſtes crolle, the holy ceremonies of the church & the ſacramentes ſo, turne them into cryſting, with likening them to wine garlandes and ale poles, & finallye by theſe wayes in the ende and concluſion, forſake our ſauour himſelf in the bleſſed ſacramēt, and in ſtede of his own bleſſed body and his bloud, wene there wer nothing but

bare bread and wyne, and call it ydolatrie there to doe him honour. But woe may ſuch wꝛetches be. For this we may be ſure, that whoſo diſhonoꝛ god in one place with occaſion of a falſe ſayth: ſtāding that falſe belief and infidelitie, all honour that he doeth hym anye whers beſide, is odious and diſpightfull, and reſected of god, and neuer ſhal ſaue that faithleſſe ſoule from the fyꝛe of hell. Fro which our loꝝd geue them grace truelye to turne in time, ſo that we and they together in one catholike church, knit vnto god together in one catholike ſaythe, ſaythe I ſaye, not ſaythe alone as they doe, but accompanied with good hope, and with her chiefe ſiſter well woꝛking charitte, maye ſo receue Chꝛiſtes bleſſed ſacramentes here, and ſpecciallye that we maye ſo receyue himſelfe, his verie bleſſed body, verie fleſh and bloud, in the bleſſed ſacramente, oure holye & bleſſed houſcell, that wee maye here bee with him incoꝛpoꝛate ſo by grace, that after the ſhoꝛt courſe of this tranſitoꝛye life, with his tender pittie powꝛed vpon vs in purgatoꝛye, at the prayer of good people, and interceſſion of holy ſayntes, we may be with the in their holy felowſhippe, incoꝛpoꝛate in Chꝛiſt in his eternal gloꝛye. Amen.

¶ I I I I I.