The answer to the first part of the poisonous book whych a namelesse heretike hath named the supper of the Lord.

By Sir Thomas More knight, Anno 1535, after he had gaven over the stresse of Lorde Chauncellour of Engelande.

Chap 1. The Preface.

To the Chynist reader.

Dulde God good Christian reader as I have often saide, that every good Christian man, ye man ought both which are of that inward good and gracious mynde, that they would not for all these worldes soe take the true faith them selfe, have so much burning heat and fervour in their hartes, to set out outwardly kept and preserved among al other, as these that are fallen in faile here and have forsaken the faith, have an hole fire of hell in their hartes, that never can suffer them to rest at peace, but maketh them bothe day and night, busily laboured to inuerte and destroy the Catholike faith, with all the meanes of ever the caualye. For surely if it be such as beare west the selfe, ver as lath to bee any wood spoked wrong against the faith, as they would be to speake it them self, there shoulde be neither fellowship of their matches, nor feare of any such as are after the world to compleate for ther better, any thing let or wicked the bath by woode, a countenance to shew them self plainlie to hate and detest and abhorre their selfe, the pestilence contagion of al such smoky communication. The time hath bene this when honest chystie people would walk to faire off from lecherous company that they would not come so much toward it as to abyde the talinge but followed the apostiles precept that faith, let not communciation; any boylecannelle so much as named amonge you.

In that while was there much boyle cennelle, and by Haumesacelle much was chastipette conservd. But after tyme that in woode, folke fell unto more libertie, and sache as wouldd for bear the goyng, would pet be wel contente to fay in the fellowship of soulfull and stich taling; ther begane cennelle greatly to decy. For as the apostile also reheareth, euply communicacion marred and coss communica tion good manere.

But this decay from chastipette by declinacion into soule and stichy taling, hath begunne a great while agoe, and is ever sone growing on. But the tyme hath beene al long till very late, that al be it of seelyly but monistic men have not letted to bee them selfe in woode butte of one thing ever wold every good man be wel ware that hereaff this would be no man suffer to talke at hys table, but woulde bothe re buke it and deterect it to, all though the God it wer to thing touched hys owne borne brother.

Such hath bene ytt of late the common chystlel to ward the catholike faith.

And albeit that I saide not, but that (God be thanked) the faith is it selfe as fast rooted in this realme bylly as ever it was before except some few places yet even in those few, the very faithful folk man in them are the faithfullere to pet forth good men have of late not letted to bee the euply talke, and uncontro led to speake blaspheinous odes in theyscompanye, the courage therof hath out of al question much gyen occasion that herethis have spred their torours much the more abode. For it is ytt not only lecherly that chystis bosde are beried of, where he faith that euply communicacion coss poynteth good manere (albeit therof be they beried to), but specially be they beried of hereaff. And agaist the communicacion of herethis did saint Paul speake them in his first pistle to the COstynthees, among whom som began homely then to talke against the general resurrection, as som beagn in among hys now, to talke agaynst the blased sacraments.

And such communicacion is therfore ytt chystis speake against, of which be sayth also that the contagious crepeth
The preface.

But some there are that first beginnewe but of such a baine curious minde, ybi the dornen pracht after forwarde shalde maketh them out of the throng, and afer byngeth them oute of doute to a full belief of hereby.

And thus of suche books, as soye as they bee for sonden, yet are there mane boughte. For the perill restaupteth not mane people from the byng, sphe ther is none house lyghtly that hath so little summe, that lacketh the summe to hyde a booke therein.

But when they had the books, if men would aboe addys they taling gone were f all the pleasure that they take therein. But now whyle men controle them not but laughe and let them baddle, ybi they do not maketh them proude, and they procure mo and find the books mo aboco, and brawe more besteven to them.

There is no small number of suche erronious englishe bookes pynten, of whose if fewe were bought, they would not of pelath so many be putte in pynten, fausing that some be caught there are in thise realme, that they seale to thys sect, being of such substaunce that they may be borne, and some money thereto, to before hande, content to abyde the adventur of the false, or gene the booke a brydge, boute for, noughte to pryngge men to the pyngge.

And in thise wyse is ther sent one to be pynten, the booke that Fruhe made talk against the blessed Sacrament, answering to my letter, wherewith I had satisfied the prulent treaure that he had made against it before. And the brethe took it to knowe that thise last falted, and yet made euery day, yet if it were come all redy, and secretly runne among them.

But in the means whyle, ther is come one a nother booke against the blessed Sacrament, a booke of that secte, that Fruhe solde the booke declame nowe, oh wondrous, for more blasphemous, and more bedélme type then this booke is, were that booke harder to bee, whereby he is yet made enough as men say that have seen it.

This booke is entiteld: The suppe of our Lord. But I beseech such a flyer, as so suffeth in the suppe, that be comforteth, and saith the benedict, and take it not to the booke: as thys man would if he could, conueny for the blessed Sacrament Christes owne blessed body and blood, and leue do nothing therein, but to a mem-

Also the and corrupteth farther, after the maner of a corrupt canker.

And therefore be bydeth us that wee should use none other communicacioun with heretiques, but onely of reposing their heresy and gyuing them warning to leaue. True it were to take to long with them not euery the of neither, no one often to medle with them, lest as the pettie e cathets some bynne the lache that fastings commiuteth very nece, and long lettere by the like me buyte aboute to eure hyn: so some folke saigne and seable in the farthe matched with a solowe soubarune and stronge in hereby, may sooner hym selfe take purte, then to do the other good.

Saint Paulus therefore inspired with the spirit of God, compeundely tougeth in very few words, both these two points at ones, where he ybyethe unto Titus: That man that is an heretique after ones oulegeurings: Where by communication that he would be should bave with hym boide & elsewe, him. So here we to that after ones oulegeurings, the bishop shold as folke incorrigible expet them, and we shold if we wel ybye, kepe no more compayne nor no communication with them, Cato saigne John, not so much as byd theim good speede, or good now when we mete them.

These bydunges of these blessed apoes, to all catholicke folkes would solowe (which either of negligence or fear, or for spiuful ciuitati, while we solowe not, we never discharge well our confience toward God:) There would without a great deceit, trouble, be other farre fewer heretics then there be. And they that are, should shoule perceve in euery place where they were themselfe manie, how very fewe they be, where as few as they be, would God yet they were yet farre fewer then they be. For all be it there are other heretiques farre fewer then those that are wold be almet here some were: yet are there unboundedly by suche bylumyning susteance, many mo time els there should have bene.

And this is also the cause, that of these hereties bookes the vs so many nowe brought in as there be. For whyle men maye to bolde the speke oute they heretiques, yet among them whom they knowe none hereties this maketh many folke that ells doth not medle with suche bookes, to bve them and looke on them, and longe to what they say.
The preface

Anemotional only bare brade and topse.
But his handes are to lampis & his melle also to greate for hym to convence
eñe, spects ly the bythes to brone and to bantise, that evry childe man
hath his bart bent terto, theerefor his
eyelet thereon to see where it become.

The man hath not his name unto
hys booke, no, whole it is I can not se
ly face. But some reken it to be made by
Epipam Lyndall, for that in a page
of hys unto Fryth, he wrythey that in a
ny thing that he can do, he would be
able to helpe hym forth.

How be it some of the bethen report
that the boke was made by George Jap.
And of truyd Lyndal wroth unto Fryth
that George Jap hadde made a booke a-
gainst the sacrament, which was as yet
parly of his meennes, parly for lacke of
money, retumed a kept fro f point. How
beit what George Jap, would do therin
afterward when his money were come,
that could be not (he faith) sule hym.

Now of truyd George Jap hath long
hab in hand and very lysiing by hym, his
booke against the sacrament. And now
if this be true and some were enlightened
it of late, by a pece that he hath, patcht
in against me, whereby he wolde some
to yve myn argumentes, wheye in my
letter I made that matter against the
dyshel treatise of Fryth.

And in very deed, diuers that are learn-
ed and have redde the boke, then it
verily to be the booke of George Jap,
whereof Lyndal wroth unto Fryth, spe-
sially of certayne woode of that were in
that letter. For therin wroth Lyndal,
that if George Jap byd put tooo the bys
booke, there should be founded in it ma-
ny reasons very serue to the purpose.

How be it me thinke by thys marke
that this booke shoulde not be not. Fol
in this boke be there very few reasons
and of them all one to the purpose.

The maker of the booke in the ende
of bys booke, for one cause why bee put-
teth not his name there, thereth in this
lyse. Habber moce whom the verity
most of thee, and doth be moke it
out when he can not foile it, he knoweth
be me well inough.

Eys sadde and fage eremant man
mochten at mene name, calleth me ma-
ster Booke, doth in this wite woode no
noynghe but moche the readeres of bys
booke, saue that hys reason is so rude
and foolishe, that the moche returneth
to hymselte.
The preface

A. Faith was to a proper young man and to a wright, p[il p][il] in upon use of folies. After whic[h] be decay both his wit and his learning came, every wise man much meruia[nt], that in his open com[mon] nation heard and considered his answer.

For all be it that in the booke that the brethren that are here have sent over to p[rin]t. Lyndall, and his folio to bygr[inning]es, withal purpose to make many changes, and amend and advance his parte, underpopping it with his owne proper lies: yet that the meanings be neither well founds to control their falsehood I trust, to take away their clothes and leave his folio bare. And then shall men plainly see, that of one whom the brethren hath so late, they neglect both in Englishe before, any false heresies so late.

Thus now as touching this newe com mon booke, which the maker hath entitled: The upper of the lower: though the man he bere named the upper of our favour Chisthe, yet hath the man made it the upper of the duel.

The speciall effecte of all his whole purpose is to declare with the most poisoned here this laboriously to kill the catholick chirsts faith, concerning the blessed sacrament of the altar, all or none by the waye he put the false dyuers other heresies before.

Chord illacry upper of his, without any scope of false, and spiced all with poison, he wisteth as it were into two courses, that is to wyte into the treating and debtor of two special thinges specified in the gospel of Chisthe, where by Chisthe people plainly perceived, that in the blessed sacrament of banquet, is very blessed body of Chist his very flesh and his bloud.

B. In the first parte which I call here this first course, occupying the first chapter of saint John, which woxes our lature speake, of the eating of his flesh and drinke of his bloud.

In his second parte, which I call his second course, he treateth the mannde of Chist with his apostles upon h[ere] thank: where our lature actually did institute the blessed sacrament, and therein be adverts our owne very bloud and bloud to his twelve apostles themselves.

I shall therefore divide this booke into two parts in lykewyse, of which I staine this th[is] be the first, where I shall declare the maker of these mans woxes, seeing that his first course, concerning the treating of Chisthe woxes in the lyke chapter of saint John.

And albeit that I shall afterward set you forthe my seconde part also against his seconde course: yet shall I so handle this mans mischieffull heresy in this seconde parte, that though I never wrote woxe more hereafter of the matter, yet to the perverting of the truth, and b[ere]dition of his false faith, this first parte oughte suffice for all the whole matter.

In his first parte, he speake expoundeth the later part of the first chapter of saint John, and by his declaration laboureth to save men from the perverting of the truth, and lettereth also both his principal heresy, and over that divers other.

Also in the same parte he argueth against all men in general that expose any of those woxes of Chisthe ther spoken, to be wor[e] by Chisthe of the very eating of his flesh, as the catholick church beleueth in the blessed sacrament.

In that parte also he argueth against me by name in special, and pretendeth to safe such argumentes as I made in my letter against the poisoned creature, that John. I pray the had be ther made in that matter against the blessed sacrament.

In that parte also the man bringeth in two places all in great, where he hath publisshed by long letuer among all my books, in either of which two places, heatheth that I have not only contradicted my owne writinges, that I have written myself in other places before, and therefore also the places where.

I shall therefore good readers, in this first parte of myne crie you false books, and some of them veryly lyke.

In the first will I show you the exposition of the false same woxes of Chisthe mentioned in the last chapter of saint John, by which we may confirme all together, that I trust perceiver the falsity of this exposition, and not be deceive thereby. And so myne exposition, ye shall not give me y thank.

So I have but publishe it out here and therefore the writings of dyuers old holy men.

The second shall therfore you for a sample, some of the fautes heere in folies and errours that the man hath made us in his
The preface

As some have I seen ere this, full of boldly come dance in a mawe, whole dancynge became them so well, that theye blesoure hadde bene of thei faces, name woulde not have suffred them to set forth a foote.

And master Winner under his maske face so tober not much to shift a fall most true, cast among, with a pater of false pyce.

And therefore the thyss man by with-drawynge his name from his bokes, hath done on a visible of simulacion, by his multynges persoon to bothe the blame of his falsbode, and speaken to much to be called master Winner, wherehe name he were els wel worty for his fals dice, I hal in this distibed between him and me, he content for this ones (byth by som name make I call him) for lack of his othe name to call him master Saker. And thus fulstig thyss preface, we hal begunne the matter.

The first boke

The 1. Chapter.

Master hath in this his opined streame against Chrieste holome supper, Cretus, leues.

In the first e, xiii. where, he expounded his later part of the first chapter of saint John. And incidently by way, the ma makeas thou he answered ye reasons which I made in my letter, against the pestilent treatise that Frith made first against the blessed facranite. And in the same, xiii. leues also he bringeth forth two thinges for special notable, wtherin he faile I have openely contastred mine othen wyckynge.

I will good reader peruse the remanent of his book after this first part answered. In which containing three thinges that I have reheresd ye, sistere hath he so handieb, al whe there not (as they are in deed) doth false heresies interlaced therin, yet it wer for the mater of very weighte effect. For in his expostion he nothing toucheth no comedyuer to the thing wherein the points of all the matter handeth. The second point hath he so wel treated in his argumentation that the reasons which I labe against Frith, master Saker first falsether xiv., 45.
The first booke

Meth, after to twelfh solsteth, y he leyeth the more stronger against hym when he hath don, the he fouled when he bega.

And as for the third point, concerning his notable notes of such thinges as he laieth to mine overlight, them he to garnished and setreth out to remeyle to the show, that I would no man should ever after this bad trust any word that I had wypte, but if ye sayer Parker plainly proved therein, either to solype a no man should trust his wit, or to tale that no man should trust his trouble. Let us therefor now come to first point, that is to wryte by explication.

The seconde chapter.

The whole summe of hym explication is, that our savour in all those woorles taking occasion of the myzane that ye late be torr had wroght among the, in seving theu thousand of them wyth true barley loaves and two fishes, by in those woorlhes upon they new resoluto intom them, so though they to Capernoam, hey reuke and blame them, because they fought hym not for miracles that they had done him work, but because the bad fed by hym and spilte thyz bellpese, and that these our savour exhorted them to labour rather to get that meane that never shold perpyke. Upon which exhortation when the Jewes asked hym what they should do whereby they shulde worke the woorles of God, Christ layfe unto them, that the woorlhes of God was, to beleue and tryst in hym whom the father had sent.

Then goeth he farther and therefor, by upon the woorlhes of the Jewes asking our Lord what token the theved they, for these their fathers had givem them the bread of Sa na in desert, of wych it was written, he gauem them bread from above, our Lord shewed theym that Moses gauem the not that breade from heaven, but bys owne father had givem theym the brepe brede that was descenet from heaven, a that our Lord theer, bial the remaine of them woorles in the said first chapter of saunte John, declareth that bym selfe is that brepe brede, and is to be eaten by the fawtes and the beleue that Chriffes felle and body was broke by his blood they for our limite. And to esproued he goeth at these woorlhes of Christ, applying them onely to the declaracion of his passion to be suffred for our redemption, c that our foule our would have them beleue that point, and that the beleue of spynt was mere in the eating, and that that faith bre wole is the meane of our soules.

The whole summe of hym explication, is this in all his said, risti leues. I mean not that bys is al ther eatre he faith ther in, so I leaxe out hym explication, bys garnishedg, bys notes, bys argumentationes, bys contenations wyth me, bys mokes, bys tautes against al catholpke folke, and his manifest heeres also, with al which here and ther he furnisheth all the progresse of hym payned proceeze, at which thinges I hall after to touch by them felse. But the summe, the substance, and the end wherefore all the whole progresse of hym explication cometh is thys, that I haue reelered you.

The third chapter.

At now good christene readers at this explication, were it never to true, never to comely, nor never to cunninglye handeled, yet wer it (as I told you before) very farre from the purpose. For this explication might be good enough, yet might Christ in those woorlhes teache the thinge that we speake of by the, that is to wyte be the teachinge in them that byhymself was the very brede that was descended from heaven to givem lyte to the world, a that he shuld suffer death for the sinner of the word, a that they shold beleue these thinges, a so eat him here by faith, he might I fepe teache in those woorlhes also, that he would givem to men bys very body and bys very flesh to eate, a bys very blood to drinke, a that he woule that they shoulde beleue that les son also. And with the spirituall eattinge therof, by faith receveth and eateth also his very blessed body fleshe and bloude by the mouth, not in bys owne flethe forme as the fleshly Jewes mypole take it, but as bymselfe than ment it and part there expression, a by his institution bid after more eelleicht declare it, in some brede wine in his blessed sacrament of hys auiter.

It is byr god myres to no man al most unknown, y the holy scripture of God is in suche iurewolus maner, by the profound wyfsonem of bys holy piste rite, for the more plentuous proffit of his church, deuised, indigtide, and wyppes, that it hath not onely that one sente true beryra: wryte which we call the literal alle fense, that is told centes to wyte that fense which for the first lesto thereof, God would we should perceu s leare, but also diueres other fenses spiritual, pertaining to the proffit of our mans.
The first booke

A me, and instruction in sundry verities by meanes of allegories, opening of mysteries, and by using of the soules into the lively light and inward high lighte of God. And all these manifold linens of us in the waye and al tending to one end may be conveniente and true, and all by one spiritou prouided, and into diuers spirits by the same one spiritou inspired for spirituall life to be by many meanes multiplied and encreased in his church.

But never hath any good man bene accustomed to plaie the pageant master Parker playeth ye here, with a spirituall exposition of allegories or parables, to take away the berge stitt sense of God that would we should jeare of the letter, and because of some allegories, sorne all the plaine wordes for the spirituall understanding into a secundary sense, as allegories.

This motion of handling of scripture I make mention in my letter againe in Frithes false holding of this same place of saint John. And there I shewed in what wyse the false heretike the Ariannes bised by the same meanes, to take Godhead fro Christes person, as Frith and these folowes be the falselame manner of expounding the scripture, ye take away Christes manheads from Christes blessed sacrament.

In that wyse I shewed also if I wolde in allegorical explications finde no sauf but be well content with them, so men must bise them not, to the taking away of the true literal sense before.

This thing I there shewed good readeres in the selle same place, that master Parker maketh here as though he could and would anwver. And yet as though he had never heard my wordes but kept wyse he red them, be plaide here selle same pageant hym selve, wyse with hym allegorically expostion of spirituall eating of Christes godhead of his bodi by beliefes of stephson, he goeth about to take away from us the very lyteral truth, of the very eating and bodily receivng of Christes own beriye blis.

How will we not lay an anier maner blame at al, to any man that will expound all the whole proces of Genesis, by all allegories, and teach us certaine conveniente verities understanden by the foule foyds of paradise, and tell us that paradise is grace, out of which all the wordes of all verities flowe and water the earth, ealting the earth manhinde that was made thereof, being barrenye and preticle but firt be watered with the wordes of ber.

Note this allegory.

I fende no saute with them that expondus the foye of Sampson tayeng the Fores together by the tayles, and sett a fire in them, and sending them to into the fielde of the Philisties to burn by the core, in those I say that expondus the foye by the tayles, sending this wordes into the core of God the church of Christes, with the fayre of false wordes to desrto the core, both of true faith and good wordes, trowe together be the tayles in token that all their heretikes be theyeads never so fete a funder, yet are these tayles saved togethre, in that that al tend towarde one ende, that is to wyte the destruction of all manner grace and goodnesse, and that the tayng of the foye and theye tayles, synyst phal to that so theye falsely false head, furnlyse in the ende the hotte foye be halfe to be falt red in all theye tayles wabers there together, that icer that they get the foye fro their tayles, no fro the handes of hel be seured or beaker aunder with this allegor of those good men that thus expondus the core, I fende no saur at all. But on the other side if anyman would expond us by that spirituall allegory against these heretikes, that he would therwith enforme him selfe to take away the lyteral sense, and tave the tayl tigniffed nothing elles, and that there was no fuche thing done in beds, hym would I taken to an heretike to.

And in lyke wise good readeres if master Parker here by onely expondus all these wordes of Christ, as things spoke of spirituall eating by waye of allegory, that waye woulde I well alone, so to both not onely suche as heere, but also good faithfull solerke. But now when he hanter all Christes wordes to those allegories of a false wyse purpose, to make menne wone (and to taypse hym selfe to hym parte) that theyeignify other
The first booke

Another thing: this is the point that ye shall consider and be wise about.

And therefore as I said, all his explication is in the form of speech, as to the point not to the point. For the question is: whether those words may be well interpreted or spiritual eating of the body and soul of Christ. For it is so, the discourse of the body and soul of Christ, but not of the body and soul of the churches. And yet it is for the purpose quite that they are not come near that point.

Wherefore to the intent ye may clearly see that in his exposition he is so holy as he would have it the best, but clearly making (having that it is the word) then meaning, to make men fall for his sake: I shall give you of the same words of Christ written in the first chapter of St. John, and another exposition see in the case in which I shall give all those spiritual expositions, as this man with them by way of allegories, or parables declare you the word literal sense of those words: Such is the very meat, and my blood by which, or by the words.

Through the exposition of the word, not only that spiritual eating as J ohn 5:29, but also the body eating of his body and soul in the body.

Where the exposition of the word, if it is in point true, then must it be so, also that his exposition is so far by purpose. For although there were not one false word therein, yet were it in dissimulating of the truth, as well as and falsely handled.

And now that true exposition is true in the body, that that you are I leave you, to clearly perceive it, that I teach you shall never any such be better as this is, being able to blind any man after that readeth it, except some such as writingly to write, or while he put out their eyes, will cause their heads to run them selfe.

How to the intent ye maye the better perceive and mark, whether mine exposition agree with the text, and whether I leave anything untouched: I shall first give you the words of the text itself in English altogether, and then expound it and you perceive her after. And yet had it not been euill to begin somewhat before, and Christes disciples going into the Hip in the evening, and Christes own walk on the shore of the sea, and after that on the morrow the people coming after to leake him in other places, which perils master Pater left out and would not medle with, because it hath an hard allegory declared by holy doctors, which they that the Hippe in which the disciples went, betokened the church whereby it was but one, and the other divers ships that came after, betokened the divers churches of hertie chases. And yet in that one Hip that signified the church, there were as appear after, both good and bad together. But let this pence passe for this ones, I will begin the text but ther as master Pater begyneth hymselfe. Lo good christen readers here be the woordes.
This is the will of my Father that every one that believeth in him should have everlasting life, and that whosoever believeth in him should not perish, but have everlasting life. I am the true bread of life: he that believeth in me shall have everlasting life. This is the bread which cometh down from heaven, that he may give life unto the world. For as I the Father give unto me the bread of life, so the Son giveth life to whom he will. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever. And whosoever eateth this bread shall live for ever. This is that bread of life. And these things said Jesus when he had set before Philip. And whosoever eateth this bread shall live for ever.
Agayne to the dome also at the generall reformation, which things falsely that be, and are not yet done in thee. And alway the more strange the things ther, the more he opened them with thym wores. And yet he did, so all that, some of these things for that while nor very well believed, not even of some of vs own disciples. But yet neither were his woods fully sealel at the tyne, but that they take some hold in som folk, vighted in some soulis, though not a ful lachike, yet an inclynacion and a dispolepton toward it, and nowe serue, and everly the world lauketh that seue, to the plantynge, totpynge, and waterynge of the saethe, in all Chilten nations all the world aboute.

Now as our lord did in many things so did he specially in the two great actamentes, the sacrament of baptism, in this high blessed sacrament of the aultar.

Of this he spake with Nicodemus, that came to him in nightes, durst not be seen by him, by as for bread of vs Jews.

And of the other, that is to wot of the sacrament of the aultar, he spake here, and taught the very thing, but not the very forme thereof, unto the Jews his disciples among them.

And as he spake to Nicodemus, he spake of the percievynge of the spiriteal fruite, that riche in the signifieable abstraction, and faithfull vathying of baptisme, so founde he the last fruite of these folk, verie farre from the percievynge of the spiriteal fruite, that growneth in the bodes receivynge of Christes own blessed body, to them that faithfully receiveth it in the blessed sacrament under the blesseeable forme of bread.

Our facour also god rede because the thing, that he now went about to tel them, was a maruellous high thing, and a strange, dide in the propping thereof unto them, to the wytes besuchtis of his divine word inome.

First to make them the more mete to receive the doctrine of that point and to perceiue it, he did two miracles before he began to speake thereof, one, which though they were not at it, yet they percieved well as the gospel sheweth in goynge over the water without a beth, another, that he did not ouely in theys present, but also made them all partners of the profite, to wit, why he fed the al being fifteen thousand in number, of two fishes a fittes longes, yet when at their belieis were full, gathered a filled, xii. bat

lettes of the fragments.

Upon the occasioun of this miracle, (God reader) of these fuite lounes, by luche a miracle so multiplied as a thing very convenient, he take his beginning to induce them upon the feast that he would in this world sete perpetually with his church, by feedinges of innumerable thousands with that one lote that is his blessed body in the forme of bread. Not for that the miracle of the feeding of the Jewes and this feeding of Christes church, is in ever such thing lyke, (between whiche these there are incomparable differences) but because the lesse miracle in some part lyke, is a convenient thing for an entyre and a beginning wherewith to daule them farther. And unto his apostles at tyme so lustis, y get into this tyme unto al god chilten people to is it.

Our facour also ende to heysth the better to the beliefe of his great kindness in that he would bodechale to gyve the his alone body to be receivd and eaten into thereis, he did tell the two other thinges, the tone that he was very God, the father that he should bye for there sakes.

Of these two poynetes, the tone might make them sure that he would do it, and the other that he could do it, for what could he not do that was god almighty, or what would he do in pecis of bu, that would not suffice to dye for be.

Now god readers remember well these thinges, marke what our fauteour hath laide in this gospel, and alster well what he meant.

The 69 chapeter.

That after the miracles of the feeding so many people to few lounes, our lord had (as it foloweth in this gospel) withdrawn him selfe into the hill, because he saw people were minded to make him their kinge, his disciples had entered in the evening after into a ship, Christ appearing to them walking upon the sea, calming the tempest, wheth they would have take him into their ship, the ship was so hardly come to the land. The people on mount longinge to find our lord againe, took other little ships he came thither after, followed his disciples, so loke who ther thought he would not abyse, al though they knew Christ went not in this ship with the. And whil ther came on the farther side of the sea to Capernaum, so folde not onely ther but him also, the mercye long much thereof, they sayd into hym.
The first booke

A typper, when cameneth thou hether? But Lorp answered againe and saide into them: 1.26 I tel yow righte thing, the cause that ye seeketh me not, is not the miracles that ye have seene, but yt to be cause that of the loues that I gave you, ye have wel eaten and wel filled your belyes.

In these yodes our fauour we declared bys Godhead, in that he tolde the

A propety of thes myndes and thoughtes, which is the Godhead.

Agnom.;

Foe, as the scripture saith: our Lorp beholdeth the heart. And specially folke her tolde them their myndes, being such as reason would he hauent ye myndes. It had be the contrarye. Foe: yfre that after that God had so lovd., and stled them of that brede, and of that yode fome to muche lest get belde, they ybode by the sight of that myracul lsi. This is the very prophet that shall come into the world, and by those yodes declared clearly: they thoughte he was a bisket, that is to wite bisketlas, whom they looked for by the prophecy of Popes and other prophents, that halde come to saue the wode, and that thereupon they wold haue made hym yping: who could haue went that they could hane

Channe soone upon the mawe to colde a mynde towards ym, as to goe sol and seeketh ym for none other desiroun, but to the feesting of their belyes. But oure fauour (whole depe lighte entred into theyr hartes, and laboured not upon any fallibe conceitances) both tow the shenes of theyr unerstenf myndes, and as a perfer pheffion against theyr diseasse, distroyed them a good and perfermed mede- cyn, savonge them thus: Wooge the ys and laboure for the meates, not the meates that perished, but for the meates that abdert into everelasting life, whiche meates the fonna of Lorp have given you, for him hath god the father sealed.†

As though he would saue, ye laboure hether and seeketh me for iuchemate, as I fedde you with the tother dat, but that meat is isone gone and perished. Laboure and wooge, and make ye mette that ye maye eate the meat that shall never be gone, niuer perished, but shall lake with you for ever in everlast- yng life.

By these yodes of the meat ever- lathing, our Sanimation as the old bo- lye doctrine declare, intimate, and se- cretelye cognos came to them, the meat of thes owne blessed person, bot the spirit-

ual eating of his Godhead by sanctificati in heauen, and the bodyly eating of hiss ympre bodge here in earth, of which both mettes he mon declared ater.

For the better perceyving wherof, ye shall understand that the materpall mette perisht doth meane that men eache here, bot two mar tois wages, mer of perishtinge. One by whyche thowe the naureall operation of the bodye that receiveth it, it is alreade chay ger, and leseth his owne soune. Nephe, nature, and substauce, and is turnepd into the nature and substauce of the bodye which it nouriseth. And in this manner of perishing, perished at the meatys eue ri me a eathe, or els it nothinge nouriseth.

The tother manner of perishing by which the meates perisht, is that pery- ofing, by which the meat that is taken through glotony, is for y inۆbstrate ap- petite and the ife thereof, destroyed and pu- nished by God, and the glotouses helpe to. Of which manner of perishing speke Paul; Woe; The meat for the help, and the bely for the meat, and God shall be. i. Corin., 6. Write both the tone and the tother. Thys is spoken against them that eate not for the confectace of their life, their helpe to preserue them lifes to the mercies of God, but eate the drinkinge for the va- luntaries pleasure of their body.

Now taughte our Lorp the inwardes in these few yodes a doctrine howe and A foste doc- compendious, that they should not ynpe, ther be glotons in labasing for the meat that perisht of the second faeth, no to be bitterly highly etcen the meat that perisht of the first faeth, that is to say any manner of meat that onely no- risheth the body, but that they should sa- bour and wooge, and endeouer themself that they might be mette to receave and eate that meat that shal abide and endure with them in everlastinge life, that is to sae, that as them felues wer both bodies and soules, so spiritually to receyve and eate of hiss owne Godhead, with the fru- tion whereas they should after this life be everlastingly fedde among hys ang- els in heaven, and for the meat while in this world, bodily to receave and eat hys owne blessed body into theirs, as an ernest pery of their perpetual comfort and incorporation with him afterward in the kingdome of hiss eternall glorie, where our bodies hall also be fedde for e- ver, with the far palling pleasure of the bodily beholding of his glorious bodye there in hys owne beutiful forme, which we now verilye receve here, hyde in thys
of man could not give them that meant, y were free from all perishing in everlasting life: he taketh a way that obstruction and thec:rym that he is not only the sonne of man, but also the sonne of God, and no more vray man. The sonne of God, as vrayly and as naturally begotten of God the father by generation, as he was vrayly and naturally descended of our forefather Adam by spirtuall descent and propagation. Which thing our forefathers willed them in these words: Amen pater lignatum tuo. For he hath God the father sealed. This is to say, that him hath God the father, specially sealred and eterned and set aside out of the number of other creatures, and hath sealed him in the world, and kept him, had with very part of his own scale. For, as the old hebraic doctors declare, among other ancient Christ and saint Piot the scale of the justice with which he sealed his sonne, is nothing else but him selfe his own vray nature's substance. And therefore hath God sealld these words to be written in holy scripture, that God the father hath sealed his sonne, as our doctors told us here to the Jews, and that Christ is the image, and character of the father, as saith Paul, because we thereby should learne and understand, that as a true face truly painted, equipeth the father the vray whole expresstion of that is it self, not as it is upon, before, or after, or selfe, or gold, but as it is a scale, that is to waite the father's figure or that, and yet the father's figure in the scale itself, to shew the father in the sealing of God the sonne, that is to say, in his eternal hyeroglyphe, give him al that euery was in hym selfe, all his whole self, all his whole self, all his whole self, and finally on all his whole self, substance, and Godhead, and yet he neuerthelesse in the face of his selfe.

And thus the sonne of God so sealed by his father and not onely expresstede representing, but also vrayly being one equal God, in nature, substance, wisdom, and might, and power with al mightyp God his father, being sign'd into the world by his father's selfe, and theb both most spirituall God with them both, sign'd upon him the manhood, the vray selfe, and the vray sonne of our...
Your favour, Christ, accorded above all other creatures with fullness of all graces, by the union of his manhood in wonderful unity with his omnipotent Godhead, mercifully making one perfect person and one surpassing perfect person of God and man together. Thus hath our favour not only shown them the great gifts of everlasting life, but that if they were wise, they would give them; but hath also showed them that himself is equal God with his almighty Father, and by well able to give it them, and also let into the world for the none, because he should to such folk as would be well long to labour and woe to therefore, the worketh yet have good will and willingly give it them.

CHAP. III.
That the Jews had heard our favour, they speak of such a meat that would not perish, but should abide and endure with them into everlasting life, glad men were they. For yet they hoped to have some means that should suit their belly and satisfy their spirits: they would never need to labor; for so many wise men were they. Now were those Jews yet somewhile left to glories then are many childish people now no bakes. For they could have bene content that they should never have felt hunger more, to have forborn eating; yet, ever. As the word of Samaria, so that the might have had of our favour, one of those, of such water as might have quenched her thirst, was well contented in her own mind to have forborne drink; and for. But many childish men there are, that would not I were content to take either such meats or such drinks, though God would offer them. For many men have such a pleasure in eating and drinking, that they would not gladly lose but even to eat and drink. And for the pleasure thereof, they love better hunger and thirst. And herein the harmless lack of them both, though God would give it them. For we see they seek means to make their appetite greedy. And some will eat and drink, purposely to give them a coigne to the cuppe, and at their will never to long to eat and drink, to love the longer, but long to live, to eat and drink the longer. These be therefore of whom the apostle saith: for we have an appetite for such a meat, and the help for the meat, God shall give it both to the one and the other.

And surely before the punishment of God in another world, and before all the pains that even in this world those that are in the body of flesh have to suffer, and the fear of coming to the world, and thence to destruction, some have endured a griezer torment, to have the pleasure of the continual loathing, these that in their belly be dried but a displeasing pleasure, except me be so mad as to think that he were at ease that might be ever a hanger ever eating, ever drinking, ever lover, ever clamping, ever thirsty ever quenching. These Jews I sat therefore as the words of Samaria, we will not of this mynde, but that they might have lack of grief of hunger or thirst, they would have been cast as it seemed to have some meat at this. How be it to say the truth, their words well sayed, it seemeth that their affection, were worse then they seeme at the first sight. For as me thinketh they were not so glad to put away their fate, as to make a change of one sauct to another, not so glad as to see the pleasure of the meat that is the maintenance of glory, as to get them to rest; this being the maintenance of those and our Lord touched the feet of them in these Jesus, when he bad them, Ogeramani non eul qui perf. erre. Wonder you so; the meat, not that y pertineth, but that they either to everlasting life, noting therin as so faint Christfolst, that withal the appetite by which they should have had him see them sit by miracle, without any labour of their own. And the word of Samaria faileth him: Lord give me of this water? I need no more to labor, but a draught by water here at this deep well. But surely he that hath not always by his beast but make a change, may some happe to take as appet as he lacketh, and not a boute lightly then borth. Where the bath is best by God save to those unto man. Such kindes that even when he setteth himself in a promise, he bad him to be occupied in the keeping of that pleasant gardaine. And afterward when he should be taken them into the earth, he gave him a necessity to labour, making the earth to be flesh, as without mans labour should not bring him forth his living.

And therefore an enuip and a perplous lye there, y will in this would not labour so well, but live either in idles or in idle byplines, dving for there all about to their desire, all for their madnes, as though
As though that else they tyme could never pass, but some would ever stand even till after their heades and never drawe to night, but if they have owne the day with dauncing of some suche other goodly gaming.

God sent men bister to wake s work, and set s sleeper and gaming, if any gaming be good in this vale of weeping in this time of tears, it must serve but for must serve, and refreshing of the weare of soe wasted body, to remove it into watche and b labour, agayne, not al men in bodely b labour, but as the circumstances of the persons be, so to be busied in one good busnesse or other. For reale and recreacion shoulde bee but as a stable. And saucre should be wore well serue for a faint and weake Somanke, to gete it the more appetit to the meat and not for; encreas of voluptuous pleasure in every greedy gustation that hath in humfoul saucre malapert alcedpo inoughs. And therefore likewise as it were a bond saunt that had all table ful of saucre, a so little meateth thereby that the geese should go thence as empty as they came therby. So is it euerly a herry madde ordered lyes, that harte but little thyse bestowed in any fruitfull butineesse, and all the subrace indely spent in place.

And therefore to shend that the Jews shoulde knowe that he would not nourish them in their slothe and tolenes, he bode the work. And yet lest they might imagine that he would have at all they work about worldly butineesse, he bode them workes, not for the meat that perbyeth, but for; the meat that abedeth into ever lasting lyes. Whereby he sent not to forbode them to labour for the tone, but to teach them to labour much more for the other.

The third chapter.

At they as I tolde you (they mynde set bypopon they helpe tope, and therefore not under thanying his woes) hoped by that woodie to have they heltes so well filled ones, that they should never neede more to labour for they living after. And therfor they sayde againe unto him:

What have we do s we may woxe the woodes of God? For they thought, as it seemeth, that some things ther were that Christ would have them do, after which ones don, the shoul they have, and serv sault of the meat he spake of, a therefore would they faine wit what works that were that they might

As at diner, for they woxed a higer. Our saunter the wood that question of theirs shewed them what wekes it was that they would have them do for that meat, and said unto them: This is the woodes of God, that you should believe in him who hath sent. As though he would say:

This is the woodes that God wile that wood, before he will I hall give you this berly meat that I tolde you of, he wp ye that first believe in me whom he hath sent unto you.

Christ here for the getting of that spiritual meate, seteth them about a spiritual wood, heding them labour to besie. Why is it any labour to believe when he lyeth good readers to believe well is the poore, no little woodes, and so great a woode, that lean man doth it of his owne strengthe without the special help of God.

But here that you see cleere ly Christ truly told them their thought, when he said unto them, that if you found him not for bys miracles but for they helps. For when our saunter here had showed them, that if they would have that truly meat, they must first believe in him, their minds were so for bypopon their b lies, that they thought they wold make them by craft come of and gave them som meates a pace for their dyner. And therefore they came into bym: what mysticke then the last thou that we may set and thereby believe the What thing wood? thow? Our fathers did eate manna in deserta as it is brenten, he gave them bread from heaven to eate.

Here you may se that ether as Christ told them they indely believe in bym before they should have that lyvely meat that he tolde them of, they thought they would by craft before they wold woxe towards by belief, cause him to give them som other meates in his meanes while therfore they not only said it if we reale he shoul woxe thes miracle before the ere he shoul loke they should believe hem, but also they assigne hit in manner what maner a miracle they wold have him do?

As to toit, give the som meates by miracle by s by one other, with any work or labour of theirs. And therfore the put him in mind of som meat of man s they worshipped for heere while they wox in deserta worshipped nothynge therfore.

But against this our lord tolde them agine, that the bread that they eate in deserta was not given the by Poised, nor given the berly fed he;n neither.

For
The first booke.

For though that Moses was their prophet, they gave, yet was that bread of manna given them by God. And it came not also bereely down from heaven, but fee a far lower place of the ape. But he showed them that God his own father, that gave them that bread then out of the ape, gave them now bereely down from heaven that bread, that is for spiritual sustenance and nourishing such as maner of very bread, that in comparison respect the type of the bread of manna might see no bread at all. For bereely gave our Lord down unto them not Moses gave you that bread from heaven, but my father give you the very bread from heaven. For the very bread is that that cometh down from heaven, and give life to the world. 

Now when they hear this, willing yet that Christ should have some such bread as manna was, that God would at his request give them down from heaven, as manna was given down in Moses days, that this bread should be the body of man, yet be farre better to, they played him a false: Lord gives thy bread alway, as though they would say, God doth give this very bread thou speakest of that thy father beneath down from heaven, that we need not go labour and toil for bread in toiling of the earth, and give it us God doth alway, not to; a reason as our fathers had the other in before, but give it us for ever, let us never lack it; no need no more to work and labour for it.

The 1st Chapter.

And was at our lord plain with them and said, I am the bread of life, that is a commeth to me shall not hunger, and he that believeth in me shall never thy: M.B. I loe, said our Lord, the bread of life that I speak of is my self whom my father gaven down from heaven, to give not only nourishing, but also life to the world.

The common bread doeth but help to kepe and continue the life that the man hath alwaye. But my father hath fed me downe, I age the very bread thereof. Angelles sebe, not onely to continu eke the life of the body (albeit that do I e, and heale of your yeke folkes fall many) but also to quicken them that are dead, many in body as at the whole world in soule, whereof none can save lyfe but 3e by me.

And therefore be that commeth to me, that is to wit, whoe will work works of God that I told you, that is to witte, come by faith into me, believe in him whom the father hath sent, that is to wit in myself; his hungry and thirst I take away for ever.

God is it good readers, to consider we these words, left by these words, soyt under stood, some men might wone (as these heretiques, that now a dapes renewe that old hebre of that God spake I saies), and as dere that Christ alone, (whereof they so much boasted a while) these heretiques now feare to be confuddled, that though they line still like those that believe it, yet in their words and writting they feare to errcet for shame and to feare such looses to have they able wrypting, as might make unbewe menne were that they never meant othe anything then the whole catholike church commonlyteacheth a-precheeth. Whiche if they had bene another in deed (as in deed they men and yet menne farre other all) then hadde they pe not well made much busines about noth.

But letting these heretiques passe, ye hall God chyldren understande, that like as if a man would teach a child to rede, he must first begin at his ABC, (for without his knowledge of his letters he can never goe foward) so as much as no man can come unto Christ with our faith, but faith must nede be the first enter to all Christen vertues, for thist no man can either hope in him or love him whom he knoweth not, and Christ can no man chyly know, but by faith (for as saynt Paulas faith, he that commeth unto God, he must nede believe) so did our saufour therfore as a good and a wise matter of his Christen schole, begin there with the Jewes that ther offered themselfe as his scholars, he began I say with faith. But yet he meant not that to saluation they should nede nothing els but only bare faith, so that if they would believe all thones things that he should tell them, they should therefore by surely sauf, though they would doe nothing that he would bidde them.

But what say we to these woes of our saufe? Ye that believeth in me shall never thy. By this word I say, for ever.
The first booke.

And so neuer think it strange, he meaneth everlasting salvation, which he promises here to all those that believe in him, whereas it may come, if soever believe, though he doe nothing elles, that by this promise of our Saviour be saved.

Sainct John the baptist at such tyme as people came to him, and asked what they should doe whereby they might avoid damnatiion; he bidde them goe aymes. And when the Publicanes asked him what they should doe to assuwe salvation, he bidde them for bare hypses, to take no more then the due customes and tolle. And to the loudbourers asking him the same question for their part, he answered that they hold plaine no queerelles not doo no man no vyske, no take nothing for force, but holde themselves content with their wages. Per did be not meane that any of all these lessons was enough to save them without any more, but he tolde them for the whole, eche of them the thing that should be most metly for them, and most profitable pertaine to thy perfections, and therefore most metly for thee to learn first, and the remnant should eche of them after learning, little and little at length, so that at last they should eche of them doo one thing with all other things necessary also, without which that one thing could not save them.

Thus by our Saviour also, because the Jews were full of intollertatie and incredulitie, which unblessed enduring, they could not entere into the waye of saluation. He therefore, for to teach them the lesson of belief and faith, whiche once had, they should be meete to learne on the remonant, and increas bothe in hope and in well working charitie, so that faith the once hadde, he tolde them they should not perdish. For if they once believed any worse, it was a meane to make them hope in him and love him both, and soe thet thinge would make the obey him and worke in suche other vertues, as he would for their owne weak commande them.

There are also, God readers, dyuers holy doctors, that saye that in these words by which our Saviour said unto the Jews, be that belieueth in me shall not therpe; he ment not him by a bare faith alone (which is as S. James faith but a dead faith) but him that had faith well confirmed with hope and charitie.

And therefore faith holie saint Augiines thus: Christ faith not, believe him, but believe in him. For it followeth not by and by, that who to believe in him, believe belief in him. For the devillies believed Chri$t and in hym, but they believed not in him. And Chri$t. We believe saint Paul, but we believe not in saint Paul. To believe therefore in him, is with believing to goe into him, to be incorporae in his members. This is the faith that God requir eth and exacteth of vs, that is to write, the faith that by love will worke well. Per is faith disteren and feuer from workes, as the Apollie faith, a man is justifie by faith without the workes of the saue. And there are workes of some good without the faith of Chri$t, but they be not, for they be not referred unto that end of which all good thinges come. For the end of the law is Chri$t unto justitie unto al that believe. And therefore our sauvior would not discerne a simple faith from the workes, but faith that the faith it selfe was the worke of God, that is to write, the faith that by love worketh. For re perceuie good readers, that to believe wateriously, so as it that be rewarded with saluation, may be not faith alone, but faith with a working love. For it may be not a bare believing of Chri$t, but it must bee a believing in Chri$t, that is as Saint Augustine faith, not an idle dead standing belief, but a belief lively, quicke, spirituall, by charitie and god worques ever walkinge goinge into Chri$t. And then they that to believe in him, not with the bare onely faith of these heretikes preach, but with the well workeing faith that the catholike churche teacheth, they have fauour faith our sauvior from eternall busie and sight.

C The.x. Chapter.

B But than goeth Chri$t further and beloveth them, they lack this meane though it stade before them. And he loveth them also by what meane they may haue it. Lo thus he saide unto them: But I have tolde you both you bare seene me and you haue not belieuèd, pas though he would saie, you haue seene me done miracles, and yet it bath not made you belieue.

He bode the before, that they shoulde work to get the lively meane; he told the after, the worke which they should work to get it with, was faithes belife. And he boughet miracles which they sawe,
The first booke.

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If say to make them believe. And now be sheweth them that for all this they have not that belief yet, but yet must work a labor to have it. Then might they have asked him, which way may we come to see. But because they asked him not, he of his high goodness sode them the same manner he sayd: All that my father giveth me that come to me. As though he would say, Though my father have sent me downe to call you come, though I preach to you and tell you the truth at your ears, worketh miracles before you, that you may se the at your even, see your by miracles, put them even in your help: yet can you never come to me by saythe, but if my father bynige you me. Heuer can you be bynige by saythe, but pff my father gueve you me. No wise ye knowe of any good guybe that coulde bring you to the place whither ye wold sayte goe, where you should finde the thing that ye wold sayne have: what would you doe? would you not labour to him, would you not pray and entere him to goe with you and guide you this? Now he haue told you who can bring you to me by faith, that is to say, God my father, and therefore labour to him to gived you to me, pray him to gived you to me, without whose helpes ye can never come to me. Let's tell you no final thing to believe in me. For it's grace of my father first paccet you, ye can never begin to thinke other. But he hath now piscet you by sending me to call upon you. Howbeit, yet for all that, if he goe forth with you and helpe to lese you to ward, you may sayte and fall, yet still by the waye and come no further forther toward me. But now he helpeth you toward by mine outwards my passeles which himselfe worshipeth with me. But yet execute he worketh his power inwardly, with his inward help to draw you, ye can for all this, never come at me. Call well upon him therefore, pray him to bade you and bying you a gueve you to me. Which if you doe, you endow; your self for your owne parte, as I bade you before to workes, walke with hym toward me, he shall surely bring you in to faith, by faith into hope into charitie both, and so gueve you graciously to me. And thall I gueve you the lively meate that I shak of, if ye will abyde with me. For hym that cometh to me will I not cast out. Let him looke that he call not himselfeoute. For surely I will not my selfe will abyde. For it is my fathers will that I hold nor, and I am defended from heaven, not to doe my will, but to doe the will of him that hath sent me. And this is verye the will of the father that sent me, that all that he hath given me, I should lose nothing thereof, but that I should raigne by that again in the last day.

The 31. Chapter.

Hes wordes might, god reade ses to an ouchyge me to to a tee chrispened Arve, to a falso chrispened Arve, ane, to signifie that our saue, our wer not equall God with his father, in that he speketh to often (as in many me places of scripture he speketh more 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 Arctian heretikes defended their hereby agast the godhead of Christ in his person, as thelutheran heretikes, and these Huthins, Swinglins, and Cyndbalins, daio now biurere other tertes to the maine of their fals heeretikes, agaynst the precious bode and bloue of Christ in his blessed sacrament.

But as god christen men well know that these new heretikes are falsly now decreed in the tone, to knowe they to, that thos old heretikes wer falsly than decreed in the other.

For all the minisitie, and the obedunce they the scripture speketh of in Christ, is all meunt of his manhood (which was lesse in bode) and not of his godhead, for they wer both equall.

For so how could they be in godhood by an equal, when that in godhood they were both one, though in persons diueres. And therefor our canteour by his godhead head of the selfsame will that his father hath, not hath none other, as he hath the same write, the same might, the same nature, the same father, substance, and finaly the same Godhead, be none other. And therefor whatsoever the tone doeth the other doeth, and as the sonne was sente by the father, so he was also sente both by himselfe and by the holy ghost to. And when the holy ghost was sente, he was sente both by the father and the sonne, and by himselfe also. But incarnate was ther none but the same alone who as he had by his godhead none other will but the very selfsame that his father had and the holy ghost, so bad he by his manhood another feueral will and X.

prop
The first booke.

A proper unto the personne of his manhood itself, as every man hath his own. And of that will is it that he faileth, I am descended from heaven, not to do my will but the will of him that sent me; for in the Boyle of his manhood he obeyed the godhead.

But now if thy obedience be under-standen of his manhood, how can it stand with these words of his: I am descended from heaven, not to do my will but the will of him that sent me? With that point god reader shall no man rede to be moved. For if both the godhead's manhood were joined and used together both in the one persone of Christ, that whole persone might say of itself such things as were verified and true in anpe of the both natures. For, as a mane may sap of himself, I shall dye and returne into that earth, and yet that shall not his soule doe but his body only, and I shall after my death go forthwith to top or to pain; and yet that shall not his body doe by and by, but his soule: so might Christ say of himself, I am descended from heaven, because his Godhead descended to thence though his body lyddde not, and impropdly sapy I shall suffer and die because his manhood so doth, and yet was his Godhead neither mortall nor passible. And so, that all might be saide of Christ, God dyed for, &c., because he dyed that he was God. And of Christse might it well be saide: This man made heaven and earth, and yet his manhood made it not, but was made by his Godhead as other creatures were. But those words are well verified by the reason that he which of the persone of Christse faith, this man, signified and manely not his only manhood, but his whole persone, which is not only man, but beys God also.

Thus this maner of speaking expresseth our fawour very playn himselwe, when he saide unto echodemus in talking with hym of the sacrament of baptism. So man hath ascended into heaven but he dyed from heaven, the soune of man that is in heaven. In these words he sheweth unto echodemus, that there was more credence to be given unto himselwe alone, then unto the prophets that were before. For himselfe more perfectly knew at thing then at theo dyed. For never man had there been in paine but he. For never man sapd our Lord that he ascended into heaven, but he that descended from heauen, the soune of man, that is to witt, is my selfe that am in heauen.

Here he saide that the soune of man hadde been in heauen, as he had descended from heauen, & was yet in heauen still. How was not this godhead the soune of man but his soune of god, nor his manhood the soune of God but the soune of man. But nowe though the godhead and the manhood were not both one, but two by infinite natures still, yet with the soune of god and the soune of man were both one, that is to wit, both as one persone Christ. Christ therefore might well say then of himself, I the soune of god am the soune of man, & the soune of man is the soune of god, and I the soune of god am walking among menne on earth, but the soune of man am sitting with my father in heauen.

Now that ye may god readers, yet better conceive this matter, and more easilly perceive the sentence of these words of Christ: All that my father greet me. And so shall I explyne you these words of his in order, as it were in his owne personne, speaking the words of this exposition hinselwe.

So man can come to me by his owne labour alone. But at that my father greet me shall come to me, labour therfore to my father and praise hym to give you to me, giving you occasion and helping you, and (with your own will working with him) making you believe, and so shall you working with hym by your own good will, in indubity of your resoun to the obedience of faith, by belief come to me, and with good wills of well doing, working also with the bene, shall not only believe me, but also believe in me, and goe into me, by being a member of mine, incorporating your self in me. And I shall by the gift of mine owne body to be eaten and received of yours, incorporate my selfe in you, and I will not cast you out from me but be still incorporated with you, but if you call me out of you, and so by sinne cast youre self away from me, elles of all that cometh to me by my fathers bringing, I will cast none out. For if I came to me by my father through faith, and that I would not then suffer death for your salvation, then did I cast you out. For none can come into my blisse of heauen, but by his raunson paped by my death and passion. But I will not refuse that, but I will suffer and dye for you, to give you the world to live by my death. For I am descended from
The first booke.

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I from heaven sent by my father not to doe mine own will, but the will of him that hath sent me. But I mean ye not by these words that I will dye againe to my owne will, but that albeit the sentiual part of my manhood would of the nature of man abhorre, disdain, and withdraw from the grievous payne of such an intolerable passion: yet shall it be, I say that will both of my godhead be all one with the will of my father, and thereby in such manner obedient unto his father, as we lay an is obedient unto his owne reason, and yet is it not his own reason another power superior above himself. And my will of my manhood shall also be conversable to the will of my father, the will of the holy goate, and the will of mine owne godhead. All which these wills, are in vede one will, as all our three persons are in godhead one god: that I will willingly dye for them, that all shall come to me by my fathers bringing through the well working faith, and will abide and perseuer. And thence as I will by my owne bodie goe unto them by saipping unto their owne, give them an earnest pence of our incorporacion together, and a memostall of that death and passion, by which I will willingly give my self for them, by being slaine and sacrified for their sinnne, and made the ransom of their redemption: when God shall for this obedience of my manhood into death, the vile death of the croset, lift me up and call me, and give me the name that is above all names, than that I by my resurrecting again to life, give them a example and make them sure, that I shall in like-wise at the last day leave none of them to be lost, no more in body than in soule, but that so reinstilate and repla againe their bodies, that like as I shall my self ascend into heaven again from whence I came: so shall they as members of my body ascended with me, and there be fede of this everlasting lyve bread that I tell you of, that is so lyte, the frution of my godhead, and beholding also of my glories manhood, etc. of you that have bee of reall life of futurity and prophesie of the well wound in death, with hope and well working charity, that you shall have hadde in this lyfe here to live. For this is as I before told you, the will of my father that sent me, that every man that seeth his somne as you doe, and not only seeth him as you doe, but also beheth in hym as you doe not, shall have

if he perceiver in that well working bo. s lies: he meate that I speake of that shall not perisse, but abyss into eternally ger ype. For though pee every man dye here for the lybe, yet I shall (as I told you) being of equall power with my father, respell them all by againe me selfe at the last day, and then shall my faithfull folk be fede with this everlasting lyve bread of mine owne persone both God and man: ever, and no where bane I playly tolde you what bread I meane.

Whereas I have good reader, in the exposition of these words of our famous Fisten the incorporacion of hym and us together, by the receivinge and eating of his owne body into oures: I have not done it to make any ma wene, that that point appeare and was poved by any part of those words, but because it is a very trouthe in ded, a notonely touched and signified in other words before, but also playly expresst and declary by other words of his owne after, as you shall hereafter see. Therefore to plain a trouthe, and so necessary, so necessarly perteyning to that place of the matter, me thought it not mete to be left out.

G. The next Chapter.

I tnow shall you heare how Christes audience that came to take hym, were affectionate to this everlastinge lyue bread when they had hearde him declare it.

All the while that he spake those wordes before, they were yet in god hopeful that what ever he went beside, he wold give them some meate for their belis. And so they were grose, so had they at P thy went. And so had they never that he wold have gaven them some such groce breadd made of earthly come for earthly belis, such as he gave them and increased for the before, then any man that came downe from the ape. But afterward when they heard him tell the of face better bredd that should come to heaven, then mania was which their fathers did eat in desper, that theer beter aposde, a prasad him that they might hawe of that. But then when they perceived in conclusion, that he meante all of such bredd as should feede their soules, gave them no good counsell after these: groce myrdes, of anye groce feeding for their groce bodys, then lyke as some of
The first booke.

Athey forefathers murmured in defect age
against Hope for Hanno, yede that
their frome wambled against light
meate, and wished their obde bondage ag
ainst, of which they were before so very
while they were in Egypt, yet thoughte
they nowe that they were well then, be
cause they might then sett over the portes
that had the sober shee in them, of such
shee yet some of such bond slaves badde
hapsly then but the labour. When these
had heard him now scek all of such spir
rituall fode, they heare to sole ardise
against him, that their affections were
cleanse fallen from him sodainly.
For a daye before they had him in hyg e
ration, and called hym the Prophet that
should come rede me the world, a wold
hane made hym king, because they thon
ghed he would leade them by miracle with
out their labour, where the other kin
nes dese to pill them & polle them, a keep
them under tribute so bare, that with
great labour they could not finde the
fell meate. And therefore would they as
I say after that fedynge that he fed the so
by miracle, so faint have made him king
that he was fain to withdraw himselfe
alde & the sheeke, till that mind of theirs
were gone. And that was not long as ye
se. For now that after their great hope
of such another sheeke for their bodies,
they heare him turne all to the seding of
their soules, & that for the seding of their
bodies, he went not aboute to geue them
so muche as one lose among them all to
their hykefast, they murmured aginst
that he had lappd of himselfe, I am
the quick head that am descended from
heaven. And then they saye: Is not this
Josephes sonne? Know not we his father
& his mother both? How faith he then of
himself? I am descended from heaven.

D
Le, here they called him a carpenters
sonne, and therein they helped him bi
ware, but scarce yet they now fallen for
the making him a king.

Then said our sautor to them: I mur
mure not among your selfe, no man cum
meth me to, but if my father draw him. A
though he wold say: leue your mur
mouing and fall to paper, and booke
and walke with my father in coming to
me by faith. Sen are to weake of them
self in the walking of this way, that they
can no man come to me but if my father
not only come to him & take him by the
hand and leade him, but also draw him
too. And therefore faith he muste boe to
muche for you, 0 els you cannot come,
And therefore not speaking of myne own power, I tell you all of the power of the father, that without him ye cannot come to me, because I would have you pray to hym, that he would give you the grace, that as ye know by faith, and knowledge him already for God, ye may know by faith and knowledge him for my father too, and then shall ye by the same faith, knowe and knowledge me also for his sonne. And then shall ye not murmur at my words, but hably come to me, as to the same, not of Joseph, but of God, and knowledge me so; the quicke breaude that is descended from heauie. For every man that hath heard this lesson of my father, and hath not onely heared it, but also learned it, he commeth (as I have tolde you) to me. But yet this will I tell you, that no man leave my father yeet. But he that is of God (that is to witt, my self that am his owne sonne) he hath seen the father, and to hath no man elles. And thorow the lesson that any man heareth and learnt of my father, he must heare of hym by me, and lewne it by the word of my father with whose worke I wark also. And so shall he come to me, those perse well working faith in me. And I tell you very trouth, he that belieueth in me, and persuereth at his death in that perse faith, is sure of eternall life. For I am (as I sayes you nowe have tolde you) the very bread of life. For you that murmure as you do now, done eate the bread of man in defect, and thay be dead and perished. Leave therefore that waye of your forefathers, lewe your grudge and your murmur, and labour to my father that he may bring you to me by such faith as ye may eate this bread that is my self. For this bread is bread descending from heauen to the none, that hould may eate and be fedde of that, shall not by everlasting death. For I tell you yet agayne, that I am the quicke bread that am descended from heauen. Whosoever come to me by my fathers blessing, so that by perse perseveraunce and well working faith, he may eate and be fedde of this bread, that is to witt, attain the fruition of my glorious Godheadde, with the glorious light whereof the angellies are ledde in heauen; he shall be sure of everlasting life.

The first booke.
The first booke.

At this, but that the hread he will give the to seke upon, that he be his own flesh, the same flesh that he will give for the life of the world: meaning that he would give men the same body to eate and seke upon, both bodily and spiritually in remembrance of his death, that he would so: in which redemption his flesh to death, and whereby for a sacrifice offer'd by to God by death.

But we faith master Pascher the aduersity of the bleded sacrament, that our sauour ment no more in those wayes. And the hread that I shall give you is my flesh, which I shall give for the life of the world, but that he would give it for the life of the world by his death, and meant nothing at all the geunge of his flesh before his death, after his death, nor nothing in these wordes: any that in the same chapter follows, intended to speak of some other manner of giving his body to eate, as he is receive and eaten in the bleded sacrament, nor nothing meant in this chapter any thing to speak of that manner. Thus would master Pascher that all men should we, as it appeareth plainly by his exposition. And thus also saith Luther, as thus saith Frith also, as appereth in his exposition, he saith it twice in his one booke wherein he confesseth me. Therfor faith he twyle, that all learned menne are full and whole agreed in that point.

And therefore will these aduersaries of the sacrament say, in this exposition of mine, all yeuer I say, whereby it appeareth that our sauour in these wordes written in this 10. Chapter of saint John, any thing spake or meant of the giving of his body to be eaten in the bleded sacrament is an imagination of mine own head, as master Pascher argueth. Spake alwaye of master use his faith as thought it wer no mas els but mine. But to the intent god reader that pe may cleare perceivable master Pascher's malicious fall义乌 in them, I shal in divers places of thy exposition, concernig specially these pontes of Christ's speaking a meaning of the giving of his own very body in the bleded sacrament rehearse you the names of some of those who I follow therein, some of their wordes too, by which ye shall bee that I deepe you not as master Pascher doeth, yet row all his exposition litter all for the pontes, by imputing all these wordes of tho old holy men, expounded it in such wise, as he would we shoule bene that no godman ever did.

Upon these wordes therefore of our sauour: And the hread that I shall give you is my flesh, that I shall give for the life of the world: thus say the Theophylact. Consider that that hread that we eate upon the in the sacrament, is not only a figure of the chapter the flesh of our lord, but it is also the same John of our lover it felle. For he saith not: hread that I shall give is a figure of my flesh, but he said it is my flesh. For: hread bled by secret wordes, throw the liquidall benediction, & by the compung also of the holy spirit ethernate, is transmoured and changed into the flesh of our lord. And lest that any man should be troubled in his mind, twenning that it wer not to be believed that hread should be flesh, this is well known that whereas our lord walked in his flesh, and of hread receuied his nourishing, that hread which he there receeved was there changed into hys body, was made such as his holy flesh, and by sustenye and increase his flesh after the common maner of menne. And therefore now also is hread changed into the flesh of our lord. And how is it then (will some say) that it appeareth not to be flesh but hread. What hath Christ in: this pronounced, to entent we should not abut of god, by the eating of it. For if it wer given vs in likeness of flesh, we shoule be displeasnante vpouled toward the receiuing of our bowell. But nowe by the goodness of god condescending to our infirmity, this sacramental meate appeareth to be fuche, as we have at other times been accustomed with.

These are not my wordes to god chirsten reader, but the wordes of holy holy cuning doctrine Theophylactus, which was also no lattin man but a grete, because master Pascher speaketh so much of papisses, as though catholicke fayth were the catholicke church believed, y in the bleded sacrament is bved body of chist, ver a thing that made and imagned by some Pope of Rome. Now if master Pascher will sap mine exposition is in this point false: here you see god reader in this exposition is not mine, but the exposition of Theophylactus. And therefore let him leue dancing with me, & dance another while with hym. But mark well two thinges now god reader in these wordes, one y this god holy doctore calleth the bleded sacrament, bled as saint Poule doeth, and our sauour by himself also, in these wordes of
This in thy sith Chapter of Saynte
John, and so doeth also every doctoure
of the church almost. Upon which call-
ing of the bread, beere, Luther and Pe-
lancton they seelowe, taketh; and hold
to be, and asasse that it is verye bread
fit, as well after the consacracion as
afors. And therefore Hathkar, with Swyn-
glins, Geo. Jo. John Fertth, c. Lint-
dall, turneth forither to the drupel, not
only say that it is very bread fyll, but
also that it is nothing elses.

But now consider thereof as I say,
that Theophylactus here calleth it bread
as well as they, saying; the bread that we
receive in the mysteries or sacrament, is
not only a certain figure of the flesh of
our lord, but it is also his body in the
self. But then expresseth he plainly,
that though he calleth it bread, he meaneth
not that it is very material bread fyll
as it was, but that the breade is trans-
formed, gone, and chaunged into the
deleys of Christ. And he setteth it out
also with an exatplike of the bread
that is eaten and turned into the deleys of the
man whom it nourisheth, which every
man well woteth that any wyte bath
that it is no longer bread then.

And therefore Theophylactus calleth
it bread, because it was bread, as in all
scripture the serpente into which Aaron rod
was turned, is called a rod fyll, while
it was no rod but a serpente. For therere
is it thus written. The rod of Aaron did
devoure the rododes of the magicians.
And as the scripture calleth the serpente
there a rodode; so calleth the sacrament
bread. And as Theophylactus calleth the
blessed sacrament by y name of bread,
yet declareth that it is no bread,use to
doe all holy doctours that call it by that
name of bread, both meanes in bread. Also
doe cleere declare, though they call it
bread, they know well it is no bread but in
like of the fourme of bread under the sacra-
metal signe, very blessed body of chyst
fleshe, bloud, bones all. Neither with-
out the soule nor the godlye neither.

Marke also god reader, that Theo-
phylactus saith, The bread which we eare
in the mysteries or sacrament, is not only
a figure of the fleshe of our lord, but it is
also the fleshe of our lord it self.

In these wordes god readeres, marke
well that he faitheth it is a figure, and yet
for all that the very fleshe of Chyst.

This thing I specially declare you to
note, because that by y marking of this
one point, ymay bode almost all the
craft with which master Bakere, Fryth
and Lyndall, and all these heretikes, la-
bou to deceevene you in the wytringes of
all the holy doctours.

For wheresoever any of the call y bless-
ed sacrament a figure, there wolde these
seelowes make us wene that he meant it
toper nothing elles. But here you see
that Theophylactus sayeth it is a figure as it
is in breade, but he reflecteth by it is also
as in breade it is the very flesh of our lord.

And therefore mark well thereof. But
pointes in this one place, that here these
heretikes pouss that y blessed sacrament is
called bread, they poue nothing against
us. For they call it bread, declare yet y
in breade it is not bread but a body of Chyst.
And when they pouen it is called a
figure, they poue nothing against us.
For they say it is a figure, say it is
not only a figure, but also the flesh of
Chyst. But whye we poue that the bless-
ed sacrament is not onely called the body
and blood of Chyst, but also that the
old holy doctours, in the exposition of
the sacrenture doe playly declare that
it is so, we poue we playly against the.
For we dene none of y therer two points,
but this pointe doe they denye.

The eight, Chapter.

But to theent that ye may se
that master Bakere in his ex-
position doreth but plainly
mock you; consider yet again
these wordes well, Epsuris quem
ego dabo ego mors 1 f, quem ego dabo pro mundi vitu.
Whicheterre, all be it in the latyn
it be somewhat otherwise, that is to wit, Epsuris quem
ego dabo ego mors 1 f, quem ego dabo pro mundi vitu.
Without these wordes, quem ego dabo, in
the secondfe place, which latine terre,
were yet more for my purpose, ythou
not onely the greter terre as I hear-
sest you firste, which was the language
where in the Engelishte wrote, but that
also theble the Gerke expostitores, and
many of latine expostitores to doe es-
powne it, y though those wordes wer
out, yet they be such as the fenter wold
well require to repte and understand,
and finally, because I find that master
Bakere himselfe dooth in his exposition
take that terre in the lyke fashyon,
one by chaungenge one worde in the
second place, that is to witte, this word
gene into this word paghe, wherebe
change he madeith as for an expostition:
I am contente to take the terre as hum-
selt.
The first booke.

First of all, that is to write, after the first manner thus. And the bread that I shall give you is my flesh, which I shall give for the life of the world.

Consider now good reader, that in these words our Saviour here speakeoth of the giving his flesh and blood, by which he meant, that in the true giving he would give it to them, and in the true giving he would give it for them. The true giving was in the blessed Sacrament, the bread was on the table.

And take now whether the very words of Christ agree with this exposition or not, the words ye yet doth beheld: And the bread that I shall give you is my flesh. Here is the true giving, by which he shall say he, give his flesh to them. Then lasteth the further, which I shall give for your life of the world. Lo here he calleth them of the true giving, by which he hold gave it for them. And because his giving to the world be a memorial of his giving for them, therefore he spake of them both together. But yet because his principal purpose was to speak of that place, not of his giving of his flesh for the, but of his giving it on to them, therefore of his giving it to the world, he spake but a little, as it were, but for a declaration of the true giving. For when he had said, and the bread which I shall give you is my flesh, then to declare that he meant to give them his very flesh, he added the to these words, which I shall give for the life of the world. As though he should say, will you write what he said this bread is that I will give to you? Relievst thou therefore thyself, that I will give you, not only for you, but for the life of the world also, that is to wit, so as many of the world as they hear it preached, will not refuse to take it. And therefore when ye know hereafter which said of mine I shall have given for you upon the cross, then shall you not need to doubt which said of mine I shall give you in the bread of the Sacrament, except you be not to believe me. For now I tell you as plainly as I can, that it shall be the same thing.

This exposition good readers, ye see is evident, open and plain. But now for good readers so: good faith by faith of master Baker in his exposition upon these words. Whereas our Saviour as you see speaketh in these few words of these two justings, y'g giving to eat and the giving S to ype, the giving in the Sacrament, and the giving on S croste, cometh me nowe master Baker, espoweth, Chyptes words altogether of the true giving, that is to wit, y'g giving by death on the cross, that alter the other giving go by, as though he saw it not, albeit Christ spake of the giving both first and last.

Now if master Baker will say that I bow but from these two justings, and y'g giving as he saith often, that Christ meant there but one giving, that is to wit, by his death, he will say that Christ spake there no word of the Sacrament, I shall tell him againe that so my master Baker make all his owne explication better. For Christ who he saith, with the giving for the life of the world, speaketh no word in the world neither of his croste nor of his death. I say they be understood, than must he give me leave to lay the like for my part, that as death and death crucifixion is understood in y'g true giving, so eating is the Sacrament is understood in y'g true giving. Andbeit for my part yet touching y'g true giving, I may say Christ spake of the Sacrament, and signifieth his meaning in this word, hedges, when he saith; the bread that I shall give upon is my flesh. And of the eating thereof he spakeeth expressly after. And therefore shall master Baker never wade out thereof, but that I have the words of the scripture much more clear for the first giving, then for the second. And ye have seen that of the two justings master Baker to mock by, with what in his exposition of a falsifie, uplines wondrously resembled the tone.

But yet if master Baker chirne with me still upon this point, whether our Saviour spake of two justings of his flesh, or but of one, albeit that I have proved my part therin metely plaine my self, yet am I content that a better then we both shall break the strife betwixt us. I shall therefore name you some good doctor S. Beke, whose words I trust every wise man will believe a little better then either master Bakers or mine. Lo thus saith saint Beke upon these two of Christ. And the bread which I shall give is my body, in which I shall give for the life of the world. This bread (faith saith Beke) did our Lord give when he gave the Sacrament of his body by his blod unto his disciples, and when he offered himself to god his father upon the altar of the cross.

Here
Here you see god readers, that Sagne Bede telleth you plain the same tale that I tell you, that is to wit, that our savour in those words speaketh of two, as visions of himselfe, the tone to his disciples in the sacrament, the former to thee for his disciples on the croce. And therefore wylde masters hate with this respect with bitter denial the tone. As by his exposition affirmeth that Christ in this place did speak but of the father, saith Sagne Bede beareth me record my master John his psalms, and bath made his exposition false. And the further ye goe in the words of this gospell, the more shall master John's false dyce appear.

Chap. xx.

When the Jews heard our lord say, that before the spiritual meat of the bread of his body, the bread that he would give them should be his own father; then began they to contend and dispute among them whom that word. As one of the most mervelous and strange words that ever they heard before. And therefore they say, how can this man give us his father to eat?

Sagne Bede saith here, as I sayeth S.

And in the first, that they had conceived a false opinion, that our lord would cut out his own body in gobbettes, make them eat it so, in such manner of dead pieces, as men bye biefe, or setne out of the bouchers shops. This thing they thought that he neither could doe, and also that though he could, yet would they not eat it, as a drinking bloody lachome.

Thy holy gospellers, one or two men beside these Jews here, that at the word of God after he, for both one lady after home, and Plodogenus also after how.

Our blessed lady when thangell told her that she should conceive, and bring forth a child, asked this question, how that be? For man I know none, nor yet that any thing doubted of the truth of goddes would fent her by goddes messenger, but because he knew the means, so as much as the bad determined she fell upon perpetual virginite, by a promise of grace was made, and Joseph well agreed there with it as may well be gathered upon the gospell.

For thangell said not thou halt conceived, but thou shalt conceive. And therefe when she answered, how that that be, saith I know no man; this, aunnwered not to purpose, if she had met no more but she knew none yet; for he sayd not that she was conceived yet, but would conceave after. Which he might after time by the knowledge of her husband, after, though she knew no man yet. And therefore we may well gather of this words also hers together as I have shewed in my dialoge, when she sayd, how that this be so, I know no man, she met therin, not only that she knew none already, but also that she the bad promised I bowed that she never would know man afterward, being therin such a maner of speaking, as a mayde might say by one whre she would never have, we may well talke together, but we wedde not togethe.

Now that her determination was not with her selfe only, but confirmed also in the consent of her spouse, it may well appeare. For without his agreement she could not reken her selfe to be sure to hope it.

And that her determination of perpetual virginite, was a promise to a bow to god, it may well appeare by this, that else when she had bowed from God by the angel that she would conceive a child, she had no cause to ask the question how. For if she were at libertie to live with a man, then had that revelation been a commandement unto her to labour for the conception, while ther were upon her part no let or impediment neither of nature nor confidence.

And boy like it is, that if she had been in that point at her libertie, then though she had minded perpetual virginite, yet she he had intended it neither for avoiding of the bodily paine of the birth, nor for any abomination of goddes natural; divinancie for porreacon, (for such respects be both unnaturall & infall, but only for goddes pleasure and of devotion: it is well like and that being by the messenger of god, what manner of child was her god wold she should have, the would have made no question of the matter, but gladly gone about it getting.

But here may some man happely say, that this reason by which I prove her bowe, will serve well enough to folde it selfe, prove that it appeareth not that she had made any bowe at all, but had only some minde and desire of perpetual virgynite, but yet still at her libertie, as by out any promise of bowe. For she the had nowe by revelation from God, that
The first book.

His pleasure was he should have a child a bare purpose of virginitie, and a bowe of virginitie, wer all of one weight. For God was able at will to dispence with her bowe, as to byd her leave of her unknowned purpose.

Dircourt if our lady had byped her bowe as light as happe some light bowe else wold this mind the might have had. Peas some bowelles peraduenture ther are, which as yet neuer intend to breaken their bowe, but think they wold not with the breaking of their bowe fall in the displeasure of God, though they wold to win therwith all this whole wretched world, which yet wold be peraduenture well content, that God wold sende the world and bid them go boode 2 gheat children.

And these bowelles to that happen to have any such mind, let them at the spirit thought make a croke on their bile and blest away. For though it be no breaking of their bowe, yet is it a way well toward it, 2 hadeth (if it be not sense) very nere the pitts deplenie of sense, when they would be glad that God wold sende them ther pleasure without any time.

And surely is upon s belle in such a toughy mind, God would suffer the despis to issue such a bowelle, to transfigure himself into s likeness of an angel of light, s call himself Gabriesl, s tell her that God greeth her wel and sendeth her word that the Hall have a child though he therwith went his way 2 never tolde her more whether it holde be good 2 bad, her secreto inward affectation toward her selfly lust lurking in her heart unknowned into her self, covered s hid under s cloak of that mynd, that she wold not, so all the world take her own pleasure without Goodnes will, would make her understand this message s dispensation of her bowe, s for a commandment to breaken, and to goe forth and solowe it without any further question, and goe at a child s make the beuill a prophet.

But this blessed virgin Mary, was so surely set upon the keeping of her bowed virginitie, that the nearer not longed no; asked for any messenger from God, that should bid her break. And therefore was she so diercetly circumstanced, she the would not onely confider who spake to her to dicern whether it wer man 2 spirite, and also whether it were a good spirite or an evil, but the world also very well the words wer the spirit neiter to God, let her own mistaken by negligence, might marre the revelation, And therfore at Gabriesl first appearance, because he was godlye, and his words were fayre and plaentiyfull, s spake somwhat like a woer, he was somwhat abased 2 troubled in her mind at 2 maner of his salutacioun. But after upon his fether woode, when he adviseth him s his message well, then perceiving him to be, not a man but an angel, not an euille angel but a god, specially sent for god and his matter no worldly worseing, but an heavenly message: He was not a little topsyll in her hert. And as I saide, had the not bowed virginitie, but had bene at her libertie, he had as me semeth, had no cause to doubt what god would have her doe, namelepe hauing an husband alredy. No o never wold he have thought that it had bene better for her to line still in virginitie then to goe to a generation when God had sent her word. But now so much as she was by her bowe bounden to virginitie, whereas the wife well she might not dispence with her self s the angel hade not her goe about to conceu, but only to tolde her as by way of prophetic, s she should conceu, s well the wil god from whom the message came, could make her conceu without man if he would:therfore the neither would the god in deliring him to doo his miracle, not by mistaking of his message for hast overlight, asked his master by s biding of her bowe, but diercely did ashe s messenger, bowe in what wife she should conceu. And upon he hed her that she should be conceu by the holy gast.

Here you see god reader, that s cause of her quesitn in her aking how, role of no difference, but after sure faith, because the surely believed she could make her conceu her virginitie fouled. For els had the not had firmly that faith, she had no cause to ask s question, but might have rehened clearlyly, he he wold have her conceu by her husband.

And therefore was her question fatre for s question at chary, s father of d Luke.

John, which asked not s angel bowe, but what token be hold have he laby true, for els it seemed s for all his word, because of their bothe ages, he was myndes no more to meddle in his mode, lith he thought possible of generacioun past. And for s differenc was pepineth by s lack of his speche til the birth of the childe.

And her question was also very fatre fro this question of the Jews here, and from their asking how, while the cause of her question was faith, and the cause of thes
The first booke.

[Text continues from the page]
The first book.

A thing God is in his own nature such

at nought all the whole scripture, the doctrine of the prophets, and Hoses own writing, for, wherupon you Jesu pe should have believed Christ, and if there leme you then any hard lying in his works, gladly then have asked him. Thus should ye rather have done, then like drunken folk to cry out: How can he give his flesh? Doe ye not perceive that when ye say such things, there appeareth anon a great arrogance in your works.

Here portes god readers, that S. Cyril in these words plainly heareth that Christ here in these works. The read that I shall give you is my seed which I shall give to the life of the world, must of the giving of his flesh in his sacrament. And he the flesh wondered that he farde he would give them his flesh, and asked how you could do it, because they thought it impossible. And in reply of their incredulity and that foolish mind of theirs, that they could not believe that God could give them his own flesh to eat, Saint Cyril both sheweth that many handcraft men do things such as those that never saw the lye would were impossible, and also that in any works of God it is a maddeness to putte any doubt, and the how he can doe it, sith he is almighty, and able to doe all thing. And to shew that no christen man should doubt of the change of the bread into Christes blessed body in the sacrament. Saint Cyril by way of oblique against the Jews, putteeth he in remembrance (for as he tradeth though he spake to them) as no other impertinent he putteeth he say in remembrance of diuers conversions and changeas of one nature into another, that God wrought in the old law. As how the hand was turned into water so to see, and from see to whole againly by day. How the waters were so changed turned from bitter into sweet, how the waters were turned into water into blud and how the dead body of Hoses was turned into a queke serpent.

The rth. Chapter.

But ye shall see by the words of Christ following, S. Cyril alway more a more declareth his Christ speke there of lye very body, that he would give murine to eate in the blessed sacrament. For it solweth in the text of the gospell.
Then sayst Jesus unto the Jews, Very verily I say unto you, but if ye eat the flesh of the Son of Man ye shall not have Life in you. He that eateth my flesh and drinketh my blood, hath everlasting life. Upon these words thus saith

Saint Cyril.

Saint Cyril.

Chrift is very merciful and mild as the thing it is called, the Word; for he entendeth not these sharply to their hearts, but doth not at coherence with the way go about to impress in their minds the deeply knowledge of this sacrament of mystery. And as for how (that is to wit, in what manner) he shall generally his Dothe to trust, he teacheth them not.

For they could not understand it. But how great good they should get by the eating, if they eat it with faith, this thing again and again he declared them to divine them to faith by the body of eternal life, and faith first once had, they shall be then the more easily to be taught.

For the Dothee Stap faith: But if ye believe ye shall not understand. Therefore it was of necessity requisite, that they should first taken the cakes of faith in their minds, and then aske such things as were merely for a mark to ask. But they before they would believe, would be out of season ask their important questions. And for this cause our favour declared not unto them how it might be done, but exhorteth the to take the thynge by faith. So on the other side to his disciples that believed, he gave the pieces of bread saying: Take ye this eate this is my body. And in like wise he gave them the cup saying: Drink ye of this all, this is the cup of my blood, which shall be shed for many, for remission of sinnes. Here thou seest, that to them that asked without faith, he opened not the manner of this mystery of sacrament. But to them that believed, he promised it thought they asked not. Therefore let them hear this, those folke I say that of arrogance a pride will not believe the faith of Christ.

Here you see good readers, that Saint Cyril plainly declarcth you, that our favour woulde not teach them at that time the manner of the eating, because of their insubtilitie for all they asking, but afterward he tolde and taught it by faithfull discoules at his last supper and maundye, when he took them the bread and bode them eate it, and told them that the same was his bodye, and the cuppe and bode them drinke thereof, and shewed them that that was his blood. And thus you seewell by Saint Cyril, that maister Saletter here, which by his exposition would make vs were that our soule in all his words here to Jesus, entertainedly to tell them of the giving of his flesh to the death, that he meant nothing of the giving of his flesh to eate in the blessed sacrament, both in at his exposition but plaine with faile byce to desirable you.

Now as for that Saint Cyril here calleth it by the name of breade, that is I trowe the thing that can nothing trouwe for you, for I have shewed you before by the words of that great holde doctor, why the sweetphallute, that it is called breade, in crame is cause it was bred, because of the forme called breade, of breade that remayneth, and yet is no bredde in breade, but is the very blessed body of Christ his very flesh and his blood. As you see also by Saint Cyril here, which of this blessed sacrament doth reberish and infilter the myshall, exhosting all folke that no man be moved to misrule it, though the thynge be merneles, no athe as the Jewes bid, how such a wonderful work he can be wrought but more believe it, for he is God that faith it, for theryse as he faith it, to doubt not but he doth as it, as he doeth other like things, did heere be were borne into this world, of which things Saint Cyril hath here reberished some. As the turning of the water into bread, as he turneth in the sacrament the wine into blood, the turning of Aaron's rod into a serpente, that into suche a serpente as dovedure by all serpentes of Egypt, like as our favour in the blessed sacrament turneth the bread into his owne body, holy holde some serpente that doewh, with at myison serpentes of hell, and was there figure by the 13 ragen serpente that Polles bid set up in the maner of a crosse in the defere, the devolunye whereof doewneth and drestore the bodyname of all the popon serpentes that had sungen any man there.

The rth. Chapter.

No albeht that I belowe you, good christen readers, saint Cyrilles words and his exposition upon the place, because maister Saletter shall not make menne were that I make all the matter of my own head; it semeth me that our fayoure declas
The first booke.

A declared this matter with playn words ymselfe, for what can be player words then are his own, when that upon their wonderings they murmur question, how can he give vs his flesh to eate, he sayd vs they. Weryly belike I saye to you, but if you eate the flesh of the sone of man and drinke his bloud, ye hal not have life in you. Ye that eate my flesh and drinke my bloud hath life everlasting, I shall raphe him vp again in the last day. For my flesh is belike maete, my bloud is belike drink. Ye that eate my flesh and drinke my bloud, dwelth in us and I in him.

In these wordes yse ye god readers, how playnlye our lorde the sion, both the profit of the receytung, and also the refuyng, and also belike that he not only sakaheth of his very body and bloud (whereby thing maister Philip argrath) but also that also, that he more plainely and more precinctly sayeth, that they shoulde belike eate it and drinke it, (whereby thing maister Philip benepth) and yet is that the thing that our fauors in these wordes molk spaciallye labor it to make them believe. For that he spake of his very flesh, they perceived well enough. But that he wolde have them belike eate it, that they thought such a matter, if they neither would doe nor could believe, because they mustrokle the matter therc, wening that they should eate it in bed, pieces cutte out as the bouchers cut the beastes in the hammels.

And Christ therefore woulde at this time for they arrogant and infidelite (as Sophist Christ hath told you) nought declare them of the maner of his carrying it to be belike eate, not in sprocer sourse of flesh (as they fleshly imagined) but in the sourse of bread in the blessed sacrement, because (as Theophylactus declared you) men should not abate it. But learning that untaken til this time of his maunry suppers, whereas S. Christ hath also showed you, he tooketh it by faithfull disciples at the institut of his blessed sacrement; he laboured as I saye in these wordes, now speciall, with as playne wordes as can be expressed, to tell them, they make believe that they shall belike eate his flesh. Which thing for anything that he could take to them, were to hard hearted, that they would not believe him.

And yet is maister Philip here much more obdurate now, as much more faithlike to then at they wer cha. For he both haveing heard what Christ sayd to those disciples then, and also what he taught his faithful disciples at his maundy after, and what all holy doctours and saintes have sayd theron he believed ever lyse, yet will he with a false sentence bereikes, take a falsity forward way, he believe the contrary, so at the last wytte sayd that he believe the contrary. But in god faith that they belike believe as they say that can I not believe, except that of scripture and the chysten faith, these folk beleve nothing at all. And so upon my faith I feare me if you shall lie it pouse at last, as appereth by some of them that to begynne already, have in some places put forth such powes in writyn.

But surely, though neither any man and ever written upon these wordes of Christ, no; our sayours himselfe never spoken so ful of other, that ever had in writing commen into mennes hands: yet are these wordes here spoken to playn as so full, that they must nedes make any man that were willing to believe hym, clearlie perceiue and knowe that in one maner or other, he woulde give vs his own very flesh belike to be resuret and eaten. For when the Jews sayde, howe can he give vs his flesh to eate? He answered the with no Sophysms, but with a very playne open tale to them, they shoulde neither distrust that he could eate on his part gave them his flesh to eate, no; yet refuse upon they parte to eate it, so ver they woulde be faused. As though he would say: Heraple you and mistrust you my words, and asketh how I can give you mine own flesh to eate? I will not tell you how I can give it; no: in what sourse and fashion ye shal eate it, but this I will tell you, neither in tropes, allegories, no parables, but ever so; a very playne truth, that eate ye shall my be, a very flesh in deed, if ever ye purpose to so do, faused, and drinke my very blood too. For but if you be content to eate, with a true faith to eate the flesh of the sone of man, and drinke his bloud: ye shal not haue lyse in you. But who doth so a very well working faith, eate my flesh and drinke my bloud, he hath euerlasting life. For only because he is as sure to have it whan the same shall come, as though he haue it already, by reason of the promise that Christe here maketh, where he sayth: And I shall resuscitate and raphe him vp at the last day, but al Christ is at vs to so; that the very body of Christe that eate he receiued of the flesh.
As selves, and such a lye, as to them that we will receive it in true faith, and purpose of good living, it is the thing that is able to give life and quickness everlasting. For as the godhead is of his own nature everlasting life, so the selfe joined in unitie of person to the godhead, by that immediate contiguity and unitie, made both everlasting and truly in itselfe, and also everlasting life to the growing of life everlastingly to all other, that well and worthily receiveth it, and will persever and abide with him. For though every man here naturally dye for the while: yet shall Christ as he promiseth here, repose and resuscitate him againe to everlasting life in the last day.

The xxvi. chapter.

And to thew more and more that he meneth plainly of verie eating and verie drinking the fayre, my flesh is verily meat, and my blood is verily drink. Upon these wordes faith saith Ciriell thus. Christ here declareth the difference againe, betwixt the mystical benediction, that is to wit the blessed sacrament and manna, and betwixt the water flowing out of the stone, and the communion of the holy blood. And this he repeateth againe, to the intent they should no more merueil of the miracle of manna, but that they should rather receive him which is the heavenly bread and the giver of eternal life. Your fathers laped your fauour, dyde eate manna in the desert, and they be dead. But this bread is descended from heaven, that a man should eat thereof and not dye. For the meat of manna brought not eternall life, but a signe of remembrance. And therefore manna was not the very meat, that is to wit manna was not the bread for heaven, but the holy body of Christ that is the meat that northeth to immortalitie and eternall life. Pe faith some manne: but they dranke water out of the stone. But what manne they by that for dead they be, and therefore that was not the very drink but the verie drinke is the drinke of Christ, by which death is utterly tourned, and destroyed. For it is not the blood of him is only man, but the blood of that man, which being joined to the naturall life (that is to wit the godhead) is made also life himselfe. Therefore we be the body of & the members of Christ. For by this blessed sacrament we receive the very sonne of god him selfe.

Here you see good readers that saint Ciriell plainly declareth here, that these wordes of Christ, by which is here by meat, i.e. are spoken meanes of his holy fleshe in the blessed sacrament, of which may asker Baker in all his exposition and in all his whole wise worke, telleth as plainly the contrary. But saint Ciriell is here open and plain, both for that pointe and for the whole matter. For who can more plainly declare any thing than that holy doctor Ciriell declareth in these wordes, that in the blessed sacrament is verily eaten & drunk the very blessed body and holy blood of Christ. And yet both not such Ciriell say it more openly than both our fauour in his owne wordes him selfe.

And now further to show that it must needs be so, that be which eateth his flesh and drinketh his blood, must needs be resuscitae and called againe in body to everlasting life: our fauour addeth themunto and faith. For they eateth his flesh and drinketh his blood, douceth him in me and I in hym. Upon whiche wordes also, thus fayre holy saith Ciriell. Like as if a man unto mule he were put other way, it cannot be but that he shall through ouneagle the Stone with the tooth: so a man receive the fleshe and the blood of our lord worthily and as he should, it cannot be but that he shall be sipp'd with Christ, as Christ saith with him ye with Christ.

Thus maye you good readers see, how verily a man eateth in the sacrament the blessed body of Christ, and by that eating howe eache of them is in other. And that if he be persuer, houe can it be that body hall have everlasting death, in which there is dwellying everlasting life. For as we have herede, the body of Christ is by the conjunction with his godhead made everlasting life.

But this is meant as I saye, (and all the holy doucours booke declare the same) of them that receive the sacrament, not onely sacramentally, but also effectually. That is to witt of them that not onely receive the body of our fauour by the sacrament into these bodies, but also by true faith and true repentance and purpose of
The first booke.

A good lyning, receive the holy spirit, therewith into their stomies, and be made thereby very truly members of things that the blessed sacrament signifieth and behoveth that is to wit of the mystical body of Christ, the church's congregation of saints.

For as you have heard by Theophilac tus before, this blessed sacrament is not only the very body of Christ, but is also a figure. And ye are in divers wise, as I shall more fully declare you in my book against Frithes Answere to my stile. With which book (were his ones come in print which is already set over to be printed) I shall God willing well make all his Englishly betokened and perceived by folke, that I trust not willing ly to continue foole and wilke.

But as I was about to say, they receive our lorde by the sacrament onlie, and not by faith and purpose of amendment: though they receive hym, yet they receive him not, and though they eat him, they eat him not.

For though his blessed body be receyued in their stomies: yet his holy spirit is not receyued into their stomies, therefore he dwelteth not in the nos they have in them, but they eate and drinke there judgement, yet they receyue him without faith and due reverence, and therefore do not as saith S. Paulus discern the body of our lorde.

And therefore faith S. Austin as Prosper reprehendeth in libro sententiarum prosperti. He receyued the meat of lorde, he drinketh the blood of sacrifice, that dwelteth in Christ, in whom Christ dwelth. For he that drinketh the body of Christ, neither eateth the flesh of Christ, nor drinketh his blood, though he receyue every day diversely the sacrament of that great thing in the judgement and damnacon of his prelumpti on.

This text of saint Austin alleged Frith for his purpose in a certain communication, willing to prove thereby that the very body of Christ was not only barely receyued and eate in the sacrament, as the church faitheth. For here (saying Frith) saith Austin saith playne that eulit men thought they receyue the sacrament, eate not the body of Christ.

But here Frith either had not learn your els had forgotten, that saint Austin meant of the effectual receyuing, by whih a man not only receyued Christes blessed body into his owne sacramental, but also virtually, and effectually for receyuing therwith the spirit of god into his soule, he is incorporate therby with our lavour, in such wise, that he is made a truly member of his mystical body is the congregation of saultes by receyuing it worthily which eulit folke do not, that receyue it to their damnacon.

For that saint Austin ment not to deny that the blessed body of Christ is both ruby received and eate in the blessed sacrament, both of eulit folke and good, it appereth plainely by that that in most places that one, he speaketh of the traitour Judas: For albeit that in some places he puttheth it in doublle and question, whether Judas received the sacrament and eate the apostles at his first maundy, or els that the maerell that he received were not it: yet in divers places he affirmeth he did, and in those places he affirmeth plainly that in the sacrament he receyued Christes blessed body, as eulit and as false as the traitour was, as in his fift bookes to baptisme he clerecly declareth in these words.

Like as Judas to whome our lorde gave the maerell, not by receyuing any eulit thing, but by eulit receyuing of a good thing, gave the eulit a place to entere into himselfe: so every man that unworthily receyue the sacrament of Christ, maketh not the sacrament eulit because he is eulit, no; maketh not therefore by that he receyued nothing, because he receyued it not to his salvation: For it was nevertheless the body of our lord receueth the blood of our lord, even into them of Christ, whom the apostle saith, he eateth it, and drinketh it unworthily, he eateth & drinketh damnation to himselfe.

Here saith Austin good readers expressly declareth, that not only good folke but eulit folke also, receyueit eate in the sacrament the very body of blood of Christ, though the tome to salvation the other to damnation. And therefore you se that S. Augustine here plainely expresseth Frith.

And that you maye plainely see also Augustine that saint Austin in calling the blessed sacrament the body of Christ, meaneth eulitly not to call it onely a figure of a body: for before his other plaine words in many sundry places he witteth in a pitile unto Cleiusius, Gloiusius, and...
The first booke.

\[\text{9 and Felix, declaring the great excellit}
\]

\[\text{The price of goodnes that Christ Hewed to s fall}
\]

\[\text{our redemption, he writeth I hope that}
\]

\[\text{Christ gane unto Judas at his last supper, the price of our redemption. And}
\]

\[\text{what was the price of our redemption, but his own bery blessed body.}
\]

\[\text{Howbeit Frith was on every side deceived in the receiving of St. Austin's minde, which mischapp'd hym as}
\]

\[\text{I appose for lack of reading any further in St. Austin's worke, than those places that he founde falsely drawne out}
\]

\[\text{into fere Austin's worke.}
\]

\[\text{Foe St. Austin in very many places plainly declareth, that every man good and badde both, receiveth and eateth in the sacrament, the very body and blood of Christ. And all those words in which he saith, that will folks eate it not, he meaneth that they eate it not so as they receive the effect thereof, that is to wit, they do by the receiving and eating thereof incorporate spirittually with him, as a lively membre of his mystical body.}
\]

\[\text{End in Christ and Christ in him, but lacheth the spiritual effect of his eating, because he is still eateth not Christ's body in such manner as he should, that is so to wit worthly in true faith, a purpose of cleane and innocent life, as saint Augustine in his books de Hominis: spirito ad sans declarte all the spoores.}
\]

\[\text{This also that Christ saith, he that eateth my flesh and drinketh my blood, dwelleth in me and I in him: how that}
\]

\[\text{we understand it. Nay we understand those folke therin to, of whom the apostl faith that they eate \(\xi\) drink their ingemen, when they eate the same flesh \(\xi\) drink the same blood. \(\xi\) Did Judas the treasour and wicked seller of his master, though he stich with the other apostles as saint Luke the evangeall extremely declareth, did eate and drink his same sacrament of his flesh and his blood made with his owne handes, did he abyde yet in Christ? Christ in him?}
\]

\[\text{Finally many men which with a fayed barte eate that flesh and drink his blood, as they have eated and drunken it, become apostates after, doe they dwell in Christ and Christ in the? But there is undoubtedly a certaine manner of eathing that flesh and drinking that blood, in which manner be that eath it and drinketh it, dwelleth in Christ and Christ in him. And therefore not who so ever eate the}
\]

\[\text{thebs of Christ and drynke hys blood,}]

\[\text{dwelleth in Christ and Christ in him, but bee that eath it and drinketh it after a certaine maner, which maner Christ saue whanne he spake the wordes:}
\]

\[\text{Here you see good readers that saunte Amyne the very, that Judas in the sacrament receiveth and did eate, the body of Christ, and declareth also the very whole thing he meaneth concerning the understanding of this words of Christ, he that eateth my flesh \(\xi\) drinketh my blood dwelleth in me and I in hym, that is to wyt they that eate it in a certaine maner by which he meaneth they that eate it well and in the state of grace, as he plainly declareth both in his exposition upon Sainct John's gospel, and many sundrie places hereby.}
\]

\[\text{And those that receiveth him otherwise with a sained hart and in purpose of deadly spynne, they follow Judas and mostely bew the selfe. Foe such as they were wont to be, such will they be still; or rather much worse if they were before nought and therefor falsely saunte Austin, that a manne to eate the flesh of Christ is to dwell in Christ, and to haue Christ dwelling in hym. Foe he that dwellith not in Christ, well declareth that though he have receiv'd and eate his flesh into his body by the sacrament, yet hath he not receiv'd and eate hys spirit as he sawed into his soule, and therefore hath not receiv'd and eate hys flesh effectually, but without the effect of his spirit and life, which is the thing whereby hys flesh goth the lyfe, and without which as out samour safte, hys flesh aasse the not. And so lache of the spiritual eating, the fleshly eater of hys flesh though he receive the sacrament, receiveth not the effect of the sacrament the thinge that the sacram alls signifieth, that is the participation of the mystical body of Christ, that is to werte the church and congregation of all saints, which church and congregation is gathered together as many members into one body Christe, as the head where our lode in the sacrament chaunged into his blessed body, is one lot made of many grapes of wheate, and the wine which he charged into hys blood, is one cup of wine made of many grapes as the apostles declareth.}
\]

P. 11. And
The first booke.

A And verely to be a quickely lyuely membre of that body both no man attaine þ receiveth the sacrament without faith and purpose of good lyfe, but wearth a more weake membre and a more lame, more affraid, and more losly hanging thereon than he lyb before, and by suche often receiveth to corryth more, more, that finally it fallete quite of, is cast put into the bangil of pel, shall never be reanivate and rased againe to be made a membre of that body in glory.

But as saint Austin saith, if a man after the receiveth of the sacrament do dwell still in god, that is to wite abyde and persever in true faith and good works: than is it a good lygne and taken that he hath effectually eaten the flesh of Christ in the blyshed sacrament.

And therupon must it also be that the persons eache severally, that he eateth the blyshed sacrament well, and eatch therin the flesh of Christ not only verely, which every man both good a bad, but also (which only the good solitary) effectually, and to dwelth in Christ's flesh of Christ in him perseverently: that man or woman without doubte, it must needs be that they can never everlastingly die, but Christ dwelling in them, shall conferre their soules and reanivate againe their bodies that do dwell in him, into everlastingly lyfe.

The seconde.

Be the sacrely unsakely lyfe whereof, our soueraine father eche through blysh upon us woodes afose remembered futher unto the Jesuus.

As the true父子 sent mee, so also do I lyve for my father.

And he that eateth mee, shall lyve also for mee.

The father of heaven being the orig nal substance of lyfe, before at beginning begate hye coeternall fonne, and gaue unto hym his owne whole substance, and therefore his owne whole lyfe, as to him who he begate one equal god with himselfe, in nothing different but in onely persone.

The father I say gaue all his owne whole lyfe to his fonne, and yet none therof from himselfe. And therefore saith our soueraine Christ, that himselfe lyth for to by his father. And so man saith he that eateth, shall live through me.

For fith that by the very eating of his very blyshed body, the eate (but if hym self be the lot) is toponed with the flesh of Christ (as holy saint Ciriell hath declared) and therby with that holy spirite of his alse which from that holy flesh is blyshed, and toponed unto the very substance of lyfe, is life and groweth lyfe to him cannot but live through Christ.

Upon this the soueraine finall for conclusion tellleth them, that this bread also is come from heaven seying.

This is the bread that is descened from heaven. Not meaning that his flesh was still in heaven, and to tend downe from there as some heretikes haue ere this held an opinion, but that his body was in the blessed virgin his mother by the heaulenly sumbaction of holy ghost. And also with his godhead and hye maner were joined and unit together in very onely person: our soueraine father the maner of speaking by the one, that his body by the other. And therfore as he sayd unto mechobesus, 5 sons of man descended from heaven: so saith he here of his ales, this is the bread that is descened from heaven.

And because that the Jesuus had in his beginning of this communiation, booke unto him the bread of manna, bringing forst for the people thereof so muchas of the prophete, thou shalt give the plains.77 this bread from heaven: Our soueraine father seyed them that this bread that he would give them to eat, that is to with his own body (as himselfe very plainly declared them) is of another maner descened downe from heaven. This is the body, whole descened from heaven the in his beginning booke to. And therefore he saith, This is the bread that is descened from heaven, not as your fathers did eat manna and are dead. He eache this bread shall live for euer.

As though he would say, This is another maner of bread otherwise come from heaven than manna was that ye boaste of. For that bread was given you but for the sustenance of the lyfe in this world, but this bread is my owne body, conceiued by the holy ghost, and in onytype of peoseme toponed with my godhead, as verely as it is toponed to mine owne soule, is another maner of heaulenly bread, and shalbe gonne you to eate for another maner of purpose.

For manna that was gonne your fathers to eate for the onely sustenance of these temporal lyfe, was
The first booke.

A was but a figure of this bread thus manna was given you to eat, as I shal beginne to giue it at my maistry supper, the manner whereof I will not tell you nowe. And therefore as the figure of the shadow of a thing, is farre fero the property of the thing is fello: so was the bread of manna farre from the proper of this bread, that is my fleshe. For lyke wise as it becau se it was a figure of this bread that is very lyce, it tyred for the sustenance of life: so because it was but a figure, and not the very lyce it fello, so it tresured therefore not to giue lyce, but to suffayne lyce, not for ever but for a whyle. But this bread that is my fleshe, (which I shal giue you as brelye to eate as euer your fathers did eate mannna) becau se it is not the figure onely of the lyce that is lyce, but is also (by conti nuction with the godded) the very lyce it fello that was figured: I shal giue it to you eate in such a maner, that it shal not onely maintaine, febe, and suffayne the body of the eater in this present lyce, but it shal also giue lyce, ye and that euerlastinge lyce in glory, not onely to you soules but also to the bodye to, in tempure mate and comenent, raisyng it vp againe from death, and setting it with you soules in eternall life of euerlastinge blisse.

Ishes communication wyth the Jewes had our lord, teac hing in the synagoge at Capernau, and many there of his discyplee haring these thynuges said, This word is harde, and who can here hyr.

The more and more that our fainour physylye that he would giue them hyse very lyce to eate, the more more meruiaas hyse they thought hyse fraysing, and rehened that it was impossi ble for any man to beleue. And therefor for lacke of beleue they los the prophyte. And there that thus thought this matter to meruiaas hyse and strange that they would not beleue, but for lacke of beliefs los the prophyte, were not onely such Jewes as were hyse enemies, but many ofthose also were hyse owne disciples.

But our fainour knowing in himself (as he was god) needed no man to tell hym) his disciples murmured at hyse wordes, because he told the so often to plainly ye men shoule have no lyfe, but if they would be content beere to eate hyse owne fleshe he fayed unto them.

Both this offende you do you stub bile at hyse: What than if you shal e the soune of man ascende up wpore he was before: The spiritus is that quie, the fleshe audictely being, The wordes that I haue spoken to you bee spiritus and lyfe.

In these wordes our lorde hysettlye toucheth all these objections growing upon their insidellite, or also confuteth these insidellite, in hyse wordes after following, puttest them yet Again in minde of the medicine ly might remove their unfaithfulness and giue them very full lyfe. The Jewes had before I murmured againstly that he had faile. If he was defende to them. For which they said, As not he the soune of Joseph whose father another we know John. And how lyke is that he is descended fro heaven. And a great piece of these murmure therin arose as ye see, upon your lyge ther had mischeuere concurred, and then y Joseph had ben hyse father. For had they beleued that his mysche had been conceyved by the holy ghost, they would have murmured hyse. And had they beleued his goded had descibed into it from heaven, they would not have murmured at all.

In lyke wise they murmured at the second point, in that it theweb them to playnely that he would giue them hyse very lyce to be their very mate, said how can be giue vs his fleshe to eate.

And many of his disciples faile also, this is an hard word, and who may beare him. And a great part of their murmure was, because they thought that they shal have eaten his fleshe in fleshe fleshy August in fome, becaus as S. Augustine in enora, in sibis trecenta, they thought they should plasce

have eate his fleshe in brede gobsberes, et in sema cut out piececmae as ymente is cut out dc berbes in chamelles, also becaus they knew him not to be god. For had they know that the maner in which he would giue them hyse very fleshe to eate, should not be in the fleshe fleshe fleshye forme, but in the pleaunstant forme of bread though they would yet have meruaias, becaus they would have thought it was derfall, yet would they have murmured the flesse, becaus they would not have thought it lothly. But than had they thether known that he had ben god, that would they not I suppose have murmured at the matter at al. For I weree beere y there wer neither of these disciples not of that Jewes neither, and one
The first booke.

No poul as now be maister Parker, and
Fyuth, and hye felowe, that seing the
receptuere, nothing losthonere, and be-
lieuing that at Chryste was God: it they
believe it, will not yet believe he can
do it, but murmer and grudge against
it still.

For though maister Parker say, that
if Chryst lapo he would do it, than hant
selfe would believe he could do it; yet
that appere we part, both y' Christ
laithe it, and he will not believe y' Christ
though he say it meaneth it, and also y'
the cause, why he will not believe that
Christ meaneth it, is because he belie-
ued that God can not do it.

But now saith our saunter unto the
in question at this gese.

Do you humble at this? What if ye
see the sonne of man ascende up where
he was before? What will you say to
For than could they have no cause to
distrust that he descende downe, when
they should see him ascende up. For that
thing seemeth to mens mad pietie such
as they were, that would not take him but
for a man, faire the greater magnificie of
the bothe.

Also when they shold see him ascende
up to heaven whole, than should they
well perceive that the mistooke him
by a false imagination of there owne
déspere, when they inflicted the ga-
ving of his slethe to eate, as though he
went to give it them in such waye, as
himself should lose all that they shold
eate.

And when he spake they shold see the
sonne of man ascende by there as he was
before, he gave them agayne a signifi-
cation that himself the sonne of m' was
the sonne of God, and by there him-
sel' God also, s into the world comez
defended from heauen.

In these wo'ses our saunter sheweth
that his ascende should be a sufficiant
cause to make them knowe his power
and leave their murmuring. And therefore
they that leave not murmuring at his
blessed ascende ye, the great sole y' they
believe not his wonderful ascende
neither. For if they believe well
that he had power of himselfe to ascende
up in body, and sit in heauen one equal
god with his father and the holy ghost:
than would they never weare as they
doon, that God lacked power to make
his owne bodye to bee in pyurce pla-
aces at ones, and be both in heauen and
dere.
The first booke.

A lea" wythouthe charite, wythouthe which
Cu"ing beth as faithe Paulus lavest it beth but puffs
puse by a m" in pr". But on f tother spes
spes as cu"ing much chiselliand pr"i"ed to charite"d to the field of our
lavour much au"led as to his
holy spiri".

St. Cyril also upon f la" wodes, declaring them by a longe pr"o"ise
to the purpose that I have shewed you,
frith amonge many other thyn"es in
this maner, as it were in the persone of
Chri"e speaking to those Jewses, and
to those disciples of his, that saied his
wodes were so harde that no ma" could
abide to here hym, which they lavest as
la"ed to Christ ifames for their own
times, because themselves are about to
walk there way. To them therefore
shewed their fautor as thus in St. Cy"il's
exp"i"on.

"hen you when I saied to th"e who so eat
my spesi"ha shall ene"tly lye, I
went therein, th"e earthy bo" body of
th"e all good l"fe of his owne proper
nature: ha"ere. But I dyd spere to
you of the spiri"e and of eternal life.

But it is not the nature of the field
that maketh the spiri"e growe living, but
the powe" of the spiri"e maketh the fleshe
growe living. The wodes therefore that I have
spoken to you be spiri"e and living, that is
to wite they be spiri"al, and spoken of
the spiri"e and living, that is to wite of that
spiri"e that is the natural l"fe, a"uit
living. But yet the things that bee
already fait, it do no harme though
we repeate it againe. The things that
I have fai" is this. The nature of f spesi"e
cannot of it feli"e living. For
what had that the nature of the goddes more?

But than it the tother side, there is not
in Chri"e only fleshe, but he har"y fonte of
god foyen"d with it, which is at equall
substancse of li"e with his father. And
therefore whan Chri"e callete his fleshe a
giver of li"e, that powe" of giving li"e
he both no attribute unto his fleshe and
unto his holy spiri"e boths of one fai"on.
For the spesi"e with"e by it selfe of his owne nature.
But f spesi"e ascendeth on to the power of living li"e
by reason of the conuention and b"i"e that it har" that holy spiri"e. How
be it how and by what meaneth that thing is
done, we neither are able to tol, nor with mind to imagine, but with toler
e and firme we receive it.

Thus haue you hebre good readers,
that the thing that I sa" not only I

s" but faint Aust in alsod and S. Spiri"e both. Which is enoue to you to per-
certue, I deuise norme"e expres"is as of
myne owne bed, and may be enoue to
any good chiselli a man alsod to percertue
clerely that our lavour in these wodes, dyd spere, not onley a spiri"al
"atying of his s"e by belief and reten-
b"i"e of his de"hys paths, as mat"er
Walker and Fretth and these fonde
"owes spere befere us in hande, but
spere alsowent it of the rememblynig
of his de"h and pas"ion, by the ver" e-
ating of his ver" l"eed body as it is
eaten in the be"ed sacr"ement.

Ech. xxii. chapter.

At these heretikes are set
 upon mistrieh and d"istin-
cule, that they will not in
any wise understand the
truth. And how could they
understand the truth, what
they will not believe. For as the
pro"ete Sape tele but if you believe,
you shall not understand. And therefore
these heretikes can not understand.
For in the case now y these dys-
"ises y these Jewes were, with whom
our lavour found y saute than, in his
wodes next conuing y fiated. But there
be some of you y believe not, as though
he would saie, as plainly as I have told
it you and of of., yet are there some
of you that believe it not. But he kno-
from y beginnign who shold believe,
y who also shold l"et berap him.

And so kneweth he likewise not now to,
who bee good and who bee nought, and
who shall amende, and who shall never
amende. Not that his foye knowledge
forseth them to bee nought, but for it is
impossible to; them to bee nought, but y his
infinite foreight must nodes from
the beginnign foye see it. And yet when
he forseeth that it shal be, it shal to
be desc, and can not other lye bee,
but that it shal bee if he foye see that
it shal be. For he shoulde not see that it shal be, if it were that in
desc it shoulde other by bee.
But lyke"ise as I for one see, it must
needes bee that bee lytte, for elles
shoulde I not see ym lytte, and that
therefore it well founded I see ym
lytte: ergo it must nodes bee that bee
lytte. And yet my lyghte forseth
lym not to lytte, not of that argu-
ment the consequent prop"ceton of
P. tig.
The first book.

Lys nature necessaries but contingent, though of the tone prophecies in serv'd
upon the other, the consequency, or e-
secution be necessaries. So being presup-
posed, God seeth such a thing which
he should not foresee but if the thyinge
should be set his foresight no more for-
senth the person that both it in the thyng
is yet to come, than my sight seeth him
to sit whom I set of, of whom no man
can say but that he must needs sit in the
whole in which he will presuppose that
he set it.

And therefore because his prescience 
this prudence, forseth them not to con-
tinue in those willfulness to their bap-
tism, he putte them ones agayne
in remembrance of the meanes whereby
they may abide that wilful ignorance
in indiglittett, thus he saith upon them:
† Therefore I have to be ye alere, by
no man can come to me but if it be giv
of my father.

Think none saith saynt Crisostome
upon these words, that every man to
the father giueth it, bath it as by
way of a special pynklegde, so that the
that have it not giue them, lacke it only therfore, because God will not giue
it them. God (saith S. Chryostom) will
gladly giue it them, if they would not
by their owne dealing, make them un-
worthy to receiue it. And therefore saith
saith saith Crisostome upon the same words,
that those that amasse theJeunes, ly-
ved well and were of good conditions,
hadde the faith giuen them and came to
Christ. But the that were stubberne,
arrogant, malcieous, and wilfull as
were the serchtes & the pharisees and the
vysnaked by the prees the lettethem-
self from the gift of faith.

This gift of faith without the
helpe of God cannot be had, no no
ca come to soone but if the father da
be. And whom he da beareth, whom
he da beareth not, and whom he
dare beare not, let we not seeke no searche as
saint Austin if we will not erre.

But yet that he redeeth no man that
will seke for his soules helth, but rather ca-
let be sought to be sought vplon, that doth
the scripture well witness, where god
taught himselfe: Lo I am at the doze
knocking, if any man heare my voice 
open me the doze I will goe in to him 
tripp with him and be with me. And his
profess trau saith, Seeke you our lord
where he may be found. Cal you vplon
by thyme he is here. Lethe the with
man leave his way, and the durtsonse
man leave his beaitise, let him turne
unto our lord and he will have pittie vplon
him. For he is great in forscuenesse.

Our sauirour saith him selfe also: Alle
and you shall haue. Serce and you shall
finde. Knockke and you shall be let in.

And finally that no man shoulde tak
the wordes of our sauirour, that no man
shall come to him, but if it be giuen him
of the father, and these wordes of his
also. So man can come to me but if my
father da be vplon, that no man I saye
shoulde to take these wordes in such a
presumptuous way of election, vplon
ning he were da frone into such a seling
faith that could never flaye, so shoul
d as Eyndall teacheth, make him free to
sure of his alone salvation by vplon sure
and infallible election, that he shoulde
stande out of all fear and be fayth
full the scripture eth. Let him that i.
Cristo.

Thynketh he standeth, beware lest his
fall. And on the other side, that no man
shoulde upon these wordes, take that im-
agination that these hertesises also O
teache, of desperate inrutable demy
of damNation, and the spoile and do no
good of good himselfe, witting that his ownde inrutable power in his names, because he hath not vnder
God any thing draw him: soluble S. Anni
(whole wordes these hertesises for elec-
tion and descline against the dewoure
of manyes true will made lay for them) 
tractat 7, 
vplon euery man for all their babes in
Iohn, ling, if thou be not da alven pray God to
dawe thee.

And therefore to that entente did our
sauirour Chryst put the againe in mind of
that he had saied before, that they could
not come to vplon but if it were giuen
by his father, because he would they
shoulde for their part, labour tocompt y
lettes that on their own part letted his
father to giue them that gift. And that
is, that they shoulde haue lecke care and
care of their beltes, the desype of whole
strength filling y perishable meate, made
hance pette them anger to hered of the spiritaue side care for the
of his owne holpe steele, by the well eat-
ing whereof they might haue everlast-
ing life.

He taught them also by these wordes
to perceave (if they would) that Jo-
seph was not his father. For whable
saied that they could not haue y great
gift but of his father, no could not be
to him but if his father drew them: they
might well withe he ment not Joseph,
but his father of heauen.

And
And therefore woulde he by those words have them warning, that they should leave their murmuring, and pray his father give them the grace to believe him.

The xxix. chapter.

But whereas they should have taken this war, and walked forward with him, he took the contrary way, not only the other disciples, but many also of his own disciples, went abay backward from him, and as the ghostie sayeth, walked no more with him.

But though that many of his disciples went away from him, because his father thought them not into him, yet as himself sayeth before, all that my father giveth me shall come to me, all but not away. His apostles tarried. And yet amongst those twelve taried one false brethren. And in five of those disciples that went away, which were as saviors, there faith about three score and ten, he chose one after another. After the three and ten, whom he sent to preach about as he had sent his twelve apostles before.

But than being there about that five score and ten, and so many gone, she sayeth unto his xii. apostles, will you be gone too? He neither bode them go, as though he would be glad of their going not, yet bode them abide, as thought he had need of their absency, but only asked them whether they would go or not, signifying that for all their election, they were in the liberty of their own free will, either to go after the other sib, or abidestill with him. Than answered Simon Peter and said: Lord do thou shall we go. Thou hast the words of everlasting life. And we believe and know that thou art Christ the Son of God. As though he would say, if we love life, to whom should we go from thee? For once thou hast the words, not of life only, but also of life everlasting, for all thy words and thy doctrine have men thereof. And we believe, &c. by believing we know, that thou art Christ's very Sonne of God. And thereby we know that thou art not only very man, but also very God. And we perceive well therfore that thou art the bride that is descended from heaven, and that thou shalt ascendethither again, and that therefore thou art able and of power, to give us that merveilous meat of thine own holy flesh to eat. And that thou so wilt do, we believe and so we will, because thou so doest promise. And we perceive well that thou wilt not giveth us in dead bodies that could not annul us, but alive, and with thine holy spirit the fountain of life whereby thy flesh and blood give us if we will eat it, everlasting life, when thou shalt resuscitate our bodies in the last date. But in what merveilous manner thou wilt giveth us to eat, that half thou not yet declared us, nor we will not be to boldly curious or inquisitive of thy merveilous mystery. But therein abide stime time of thine own determination, as to whole body being wisedome the season mete and convenient is open and known, and not known to most men. And we will therefore obediently receive it and eat it, at what time and in what place that thy gracious pleasure shall be to command us.

Whose saint Peter as head under Christ of that company, had made this answer, not only for himself but also for them all, not saing I but we: our Lord to let him see that he was somewhat deceived, and had said more than he could make good. For one false brethren was there yet still remaining among the twelve, whereof it were not wise our favour therefore so fared. And not I chosen you twelve, and of you twelve yet was there one a devile. This he spake by Judas Ischarit the sonne of Simon, for he it was that should betray him being one of the twelve.

Our good and godly readers knew themselves not deceived. For, though Judas falsely had been known to his fellowes, yet was it not unknown to his master, which though he helped himself not to a noone of his servauntes evil minds, s traiterous purpose towards his own person (towards which purpose as it seemeth, Judas harde had at this time received some inclination) yet had he patience with him, and continually did doe the wayes to reforme and amend him, never casting him out, till he clearly cast out himself, according to the saies John 6. enge of our favour. He that committeth some I will not call him out.

The xxx. chapter.

Whereas many men menale, not only our favour would be kepethis long, knowing him to false
And therefore though some good holy men and scribes have thought that Judas was never good, but that our Saviour took him to his apostle, & kept him among all his malice; spill, for the accomplishment of the great mystery of his passion, well bringing the will of man, as man will both the goodness of God: yet think me that as the things are, it was to satisfy the strictness of his apostle: and so, grew into Christ in his father. For this is of that godly cunning of the old dispensation: he, being well brought up in the woods of our Saviour himself, faithful to his father a little after his manhood, said: I would that thou hast grown into me, and none of them hath perished but the sonne of perdition. Which he meant by Judas being taken late in his body by nature, but dead in soul by deadly sin. By him our Lord: he took him into him for his apostle while he was good, and not of the common sort of good men, but also very special, as these holy doctor's doe declare and give.

And though Christ foretold him, & foretold the he would be after fall: yet would he not: for the right good of his flesh, but take him in such degree for the time, as his present goodness of good congruous befriended. For being at that time most meete for the office of an apostle than another man, if Christ would have rejected him as unworthy and unmeet, for the sake that himself knew he would after he had, toward which the sake he was at that time nothing minded: than would he have reproved him at such time as he was not worthy to be reproved. And that were it somewhat like, as it is a man because he maketh himself very sure that his wife & his children will one time or other not be displeased by him afterward at long one time or other, he anger therefore to the all, &, for all, and be suited, & borne, & bore.

But though Judas was not the purest, for such rate of goodness as is in most men, took him & promoted him to the office and dignity of his own apostle after that order of truth, by which he rewarded one man above another after the rate of their merits, yet every man of them all, faile above all his merits.

Now what he was afterward thought so veece was good, yet our Lord kept him still, and would not by taking his office from him, disclose his secret falsehood, and put him to blame, but bid him to see that though many other means to mende him, yet being the honesty of his name; not letting to procure his amendment on his parte, though he well knew the witch the would never amend by him, he would never.

But though Judas was made a man an incurable phrenes, yet descendeth the phrenes of the time that he lived, the truth: to use his power to point it toward the curing thereof: so became it our fault to we: but this, and not to leave of taking his goodness toward the cure and amendment of the man's incurable malady.

For though Judas was with all that goodness of Christ, as unto him, not only nothing the better, but also very farre the worse: wherefore he was forced toward death and damnation: yet yet he came of his trauma, in dealing none harme but unto Christ, whose goodness was so: for we are very glad to suffer it and unto the trauma himself and such others as willfully would be delirious: it had been neither right nor reason, yet to save them from hell's wares would walk in to it, he should have left any of his goodness a sufficient undo, whereby he procured his fall, that any of so many thousands as should be saved by his better passer.

And much more reason it was, that our Saviour should have respect regard, to procure the bliss of those that should be saved, than to care for the paine of those that should be damned. For it had been as it seemeth not confirmed unto right, if our Lord should for authorizing of their paine, that for all his calling, back to the contrary, would get within
The first booke.

Almygyle runneth into damnacion: 
haue heare away the reward of bipite 
for theym that woulde with hye helpe 
deserve it.

And therefore our lyfe as saye 
Judases and made hym his apostle, 
beers verry good, and after had long pacient 
whiile he was verry nouht tell that thogh 
his inmemorable malpe he fell of fynyse, and so was caufe 
out and perished. But by hye perishing 
our fawtoure lyfe not but wan.

For of hye cuyl came thare more 
good, and hye own place of apostleship 
was afterwarde fullifie by fapnet 
Patheve.

And in lyke solse the dusciples 
departed nowe, which (as sayt 
Chisfolme) fapech and as the ghespel 
ofeth also to say) at that thay were 
sept face onely his xii. apostles, 
yre as sayt Austin faith in nombre 
three zoce and ten: all theu lost themself 
when they willingly lost their fawtoure.

And he founde better to succede in their 
plaice. For soone after in the fede of 
theu three zoce and tenne, he chose 
other three zoce and fanye dusciples as 
I before thead you, whome he sent 
boute to preache as he had sent his, xii. 
apostles before.

And into Judases yet at thyx present 
tyme he gave a scret warmin, that he 
myght well wittte that his noygethes 
was knowe, whiche myght myke 
him the lesse bolde to sinne, and yet he 
dyspleased hym not openly, because he 
woulde not shame him, thareby make 
him happily placelesse, as many 
such wrecthes were, and after that, shine the moze 
boldely.

The 1075.

The xxvii. chapter.

Hys worde also to spoken to 
alltwelue, was (as s. Chis- 
folome faith and saint Cilir both) a menutallute goodly 
warning for all these 
are to the yodes of saint Cilir.

Our lyse here with harpe woos: 
hes confirmed his apostles, a makek 
them the moze delgente, by putting be- 
fore their vie the percyll of their raine. 
For thyx he femeth to faynto them.

My dusciples, much reece have you to 
be myche watcl and great study about 
your fallen. The way of peridyon 
is very ripper, and not only withdrau 
myche a fable monde from thinking of 
their fall, by making then to forgoare 
themself, but also sometime deceiue 
by baine delectaci and pleasure 
that are of minde bery hyme's strouge. 
And that thys tale is true that I newe 
tell you, you may fe well proued, not by 
the exanple onlty of them that are gone 
aback, but among your self also that 
cry and dwell still with me. For I have 
you wote well choisen you twelue as 
good, well knowing that in deexe you 
were for: For I was not ignozar, but 
being God (as I am) very wel knew 
your harte, howeere the deitull hath deceiue 
and one of you with anaricer, s. to pulled 
him away. For a man is a free creature, 
he may chosse his way as he will, other 
than is a to 
on the right bandes els on the left if he creare, 

toll.

Our lord therfore makek them all 
the moze belligant, because that 
you should betray him heeth not expect 
by name. But telling them all in 
generall, that one or other should wokke 
such devill, he made the alandare 
in scare. And by that honour a deade, 
risen them up to moze byglainte 

diligence.

Here have you heard good renders 
The works of saint Cyril. Poweall 
ye somewhat here what saide sayt 
Chisfolome.

Then saith Peter saide, we believe: 
our fautoure not canelesse, out of the 
numbore of them except Judas and 
sayed: have not I choisen you twelve 
one of you is a devill. Thys thing 
ye saide to remove the traitour sare fro 
his matrice. And where he saide that: 
nothing did avail he, yet he went about 
stil to doe well to him; and se s. Pase-

dome of Chist, for neithers would he 

dowhow hym, no; let him luke untouch 
eth. The one, lest he should be the 
wyse namelesse were nap, the therfeat 
twening that none were ware, he should 
be the bolder in mixtite.

And afterward this in effect he saith.

It is not the custome of God by force 
to make menne good tother then 
by no, no; in his election he chooseth not 
folks by violence, but by good advuce 
and moveion. And that ye may well per 
ceive that his calling is no constrainct 
of necessity,many whom he calleth, doe 
willigly for all his calling perst. And 
therefore it is evident, that in one alone 
will is the power to choos whether 
we will be facyd or lost. By these advices: fie hunger 
in millions theerefore, let hy labour to be tos and to be 
loked and belligant.

Foz
The first booke.

As if Judas which was one of 5 number of that holy company of chapistles he that had obtained so great a gift, he that had done miracles (for Judas hymself was sent among other to cure the leprous, and raple by dead men to lyse) after that he was ones fallen into the grossesy disease of avarice; neither the benedicts, nor the gifts, nor the company of Christ, nor the service, nor the washing of the feet, nor the fellowship of his owne boze, nor the truse in keeping of the pure, any things awauned hym, but all these thynge were with hym a passage and away to his punishment.

Loe good readers, here have ye heard both by laiit Cyrus and papit Christostom, that our saviour gave that serecte warning of Judas falsched, and sayd that one of the twelve was a devil, to the entent that all folk of what holines so ever they should lande ever in deed and fear, and not do as they rehepkes teach, upon boldenes of any feigning faith or sinnall election, presume themselves so sure of saluation, but that while Judas fell after to naught he was ones a holy apostle, there that no feling faith nor proude hope upon sinnall election, set any man in his owne harte so sure, but that with his good hope he shall alwaye couple some care, as a bispdill and a bye to refraune and pull him backe, lest he fall to mychief, and follow Judas in falsched, and were a devil as Christ calleth him. Which name our saviour gave him not without good cause For that develles feruament (faith papit Cyrill) is a devil to. For lyke wise as he that is by Godly vertues toppes upon to God, is one spirite wyth God, so hee that to wyth deviules byces toppes upon wyth the devill, is one spirite wyth hym.

And therefore good readers, he that in such plight recieth the blessed sacrament woot purpose of amendment, or without the saith and believe that the very fleche and blood of Christ is in it: he receieth as saint Ambrose saith not withstanding his noughtenesse, the very fleche and blood of Christ, the very price of our redemption. But he receieth them to his harte as Judas syd, and catch and dympeth his owne judgement and damnacion (as saith Saftet Paul) because he differeth not our loeses body. But whoso both on the other lyse (which I beleeve God we may

all best cast oute the devil and his works by the sacrament of penance, and than in the memorialis and renuance of Christes passion, recieth that blessed sacrament, wyth truely faith and devotion with all honoure and worship, as to the reverence of Christes blessed person present in it appertyneth: they so receieth the blessed sacrament, heere receieth and eate the blessed bodie of Christ, and that not only sacramental, but also effectual, not only the figure, but the thing also not only his blessed fletce into their bodies, but also his holy spiritue into theire soules by participation where he is incorporat in them and ther in him, and he made likey members of his mystical bodie the congregation of all fapnetes, of which their soules shall (if their peruer) attain the fruit and frutteon clean and pure ones purged after this trauhte lye, and ther fletce also shall Chriit redeovertate into the same glowe, as himselfe hath promised.

Of which his gratious promis, his hyge grace and goodnesse bouchefaste to make us all peniters, through me ritces of his better pasyon. Amen.

And thus ende I good readers my first booke, containing the erPLICATION of these wordes in the frite chappere of saint John, where by you may both perceiue by the myndes of holy fapnetes, whose wordes I bring forth, the trufe of our faith concerning the blessed body and blood of Christ beereate eaten in the blessed sacrament, and may also perceiue and ceroule the wytly fallle follys erescription of another Baker to the contrary, such as haue hymes booke, and they bee not a fewe. And yet that all men maye see that I neither blame hym so: noought, not belive hym. I shall in my seconde booke shew you as I promised, some part of his fautes both in falsched and in folly, his owne wordes therby.

There endeth the first booke.
The Second Book.

The 3. chapter.

Have good readers in my first book here before, perused you the psalms of all that part of the first chapter of S. John, which master Parker hath expounded you before.

And in the beginning of this exposition, I have not brought you to the words of any of the other expositors, because (as I suppose) my adversaries will not much contend with me for to face. But afterward concerning these words in which our savour expounds the graving of his very heart and blood to be very eaten and drunk, there have I brought you forth such authorities of holy doctrines and saints, that ye may well see both that I sayne ye not the matter but expounde it right, and also ye see therby clearly, that master Parker expoundeth it wrong. For though a man may literally expound one text, yet when one expoundeth it in one true manner, of a false purpose to exclude another truth that is in that writing by a spirit of God I saye, immediately mean, his expounding it false although every word be true, as master Parkers is not.

And therefore lest you see my expounding proved you by excellent holy men, and by their plain words ye perceive, that the words of our savour himselfe do prove against all these heretikes, the catholike faith of Christes everlasting church very faithful and true, concerning his very flesh of Christ being eaten in the blessed sacrament, of which eating master Parker would with his expounding make men so madde, as to wone that Christe spake nothing at all; now I saye by this expounding of mine ye see his expounding avoided clearly for thought, and all the matter eclippe our parte though no manne wrote one word more.

And yet will I so say at that, for the other declarate of master Parkers I saye, where you see the pieces of his exposition in especial, by which ye may clearly see what credence may be given to a man either for honesty, or learning, or true, wit or truth.

The 4. chapter.

If the beginning of the second laste of this book, these are master Parkers words.

Consider what this meate is which he had then here prepare and take, for ye shall see why taken and taken that meate to and thou shalt see it no other meate that the believer in Christ. Wherefore he concluded that this meate is often mentioned is saved. Of the meate faith the prophet, ' Ye shall live; that faith in Christ is therefore the meate which Christ prepared of flesh, to purely powndering and spilling it with spiritual allegories in this chapter following, to give us everlasting life through it. For I will not lay these words to your charge as heresies, but I will do this by your licence to note in them a little lacke of wyse and some good wise of folly. For though a man may well and with good reason, call faith a meate of most soule. meate of most ye say it greatly say to, that the meate for that Christ spake of here is as master Parkers faith it is no other meate but faith.

For master Parker may plainly say, and is not I suppose to passe blinde but that he teach well in heale, that this meate which Christ spake of here, is our waues Christ himselfe. Which thing he so plainly spake, that no manne can mistake to perceive it, when he saith, ' I am the bread of life. And when he saith, I am the true bread that am descended from heaven, he saith of this bread shall live for ever. And whe he saith also, That this meate should be his own flesh (whichpromise he performed after at his maundy) which thing he tolde them plainly in these wordes. And the bread which I hath given you is my flesh. And he that eateth my flesh and drinketh my blood hath everlasting life: I shall resuscitate him in the last day. And when he saide, My flesh is beryly meate.

Thus you see good readers how often and how plainly that he declareth that the
The second booke.

The meate which he speake of here, is hymselfe. And now faith master Watber very solemnly and with autho-
risie hybode hybode every man make it well &
consider it, that the meate that Christ
spoke of here is nothing else but
belief.

And upon what colour faith master
Walter for because faith is our lord
both them labour's worke for the meate
that would not persite but abyde into
everlasting life, and afterwardes tolde
then that the worke of God by which
they should workes labour for ye meate,
was nothing els but faith and believe
in hym.

First in this construction master
Walter says very large. For though
Christ said, that to believe in him was
the workes of God, he saie not as master
Walter made it, that nothing els was the worke of God but only
belief.

But note suppose that Christe had
sai as master Walter would make it
some, that is to witten that the worke of
God were nothing els but the belief:

But pie see well good reader ye Christ
in saying that the belief in him is his worke
by which they shall work to geate the
meate, faith that the belief is the means
to geate the meate, and not that the 
belief is the meate.

But master Walter because the belief
is the way to this meate, therefore
he calleth the belief the meate, as wisel-
y as though he would calle the kynges
krete wellminster church, because it is
the way thitherwardes if he came from
carrying crosse. And because men must
spiritually eat this meate with faith;
therefore he calleth the faith the meate,
as wisely as if he would, because he
carreth hyms meate with his mouth, there

to calle hyms mouthes hyms meate. What
hit hath this man?

But now will master Walter were
angry with my words, and calle me,

moche as he dothe ones or twise in
hyes books.

But note good readers I will not
aduisie you by Goddes holy names to
lughe tattle, but euyl only besy you
in way of good company, y you will
say but euyl indifferentlie. Where it not
were you great pite that a man should
moche th Master Walter, when every soole
may percey hym in to great a matter
writ so wisely?

And yet you may see that I deale to
hym very gentilly. For in this point &
wherein by contraying of Christes
owe wordes he wysely plain hereby.
I minde his burden of y obiouse crime
and because the matter in this place to
serueth me, do cover the botche of his
cursed heresie, with this pisme player of
hys pleasant frencese.

And yet I wene the man bath troubl
honestye, he will never can me thank
for my curtsey, specially because that
(as farre as I can) the man had lesuer con
conve se hymselfe an heretike, than be
prowe a soole. And that appere well
in this. For this little scabbe of hyes
folpe be laboureth somewhat to hide
and couer, so that a manne must put of
the cloute ere he canli the botche.

But as for the botche of his cancer he
respes without any cloute of plaser be
lasted oute abode to thewe, to begge
with al among the blessed bythebeen,
de pegges ta pe se fez legges oute in
right that is a beggynge a fridays
about faynt fomour and at the Saug
gate.

But as for raling againpne images,
purgatoy, and paeacen to saintes, and
againp the holy canon of the maule: al
webs he taketh for trisles, and would
we sholde doen at these heeresies of his
for paintes wel and sufficently proued,
by that that he goeth to boldy forth on
beyond thym, and demeth the blessed
body of Christ is telle in the blessed sa
riment to. And wheres he not only
mockereth and taketh against the old do
or doctours and fayntes of Christes ca
toch church, but againp our fayntour
himselfe in his holy fomour to; yet the
lage lad creen eyl haln all made of
gratne, labdes, and foleur, must him
self be recerently reasoned with, and
mape have no moche of hyes, matched
wip no mere wyode of mine in no ma
ner wyse.

But yet like as if a right great man
would be not only walke a numming,
and dis guste hymself, and with nice ap
parelle dissemble his personage, and
with a sone fobise hide and couer hyes
visage, he must be content to be talced of
every good fellow that he meted, as
merely as himselfe list to test with the
so tell master Walter here put of hyes
masters visage, he shewe forth his own
desere nhis own venerable visage, that I may see hym
such an honsable personage, as it may
become hym to say to me what hes
lyt, and me to requite his moches with
no, mere woode in hyse woode, but
Admonish me, and make my hymn love curteily again, I will not let it in the meantime, while I wote me how that he is, and while his whistle is good for a time, as they were at a while the blast of the blasoning beast to laugh yet and make merit where I see hymn play the soole.

Yet I will now let pace his repugnance, another foly of his. For so sure he defines his foly that he have newed you, than that he be faire to declare his repugnance hymself. And therefore I issue that point for hymself, that in besieging his foly he may shew his repugnance, and so for defence of a single foly, prove hymselfe thiis as a soole, squire in writing soly, secondly in writing repugnance, thidely to be so fouleshe as in defence of that one foly, to bring in y other two.

Making therefore this time no longer tale of his solpes, which would make mine all were our long to bring them in all, let us see some piece of his scarcefull explication.

Ceb. 16. chapter.

In the second leaf there are his wyrdes.

I am the bread of lyfe, which cometh to me that is to say, who so is grasped a topned to me by faith, shall never hunger. He who so believe in me is satisfied. It is said before, so sauncest this hunger and thirst of solue. For if it is therefore in Christ he filled our hungry hertes, so that we can beare no other solue on this earth to drink hym by faith, that is to say if we believe his solue of body and body to have been broken, his blood shed for our sinnes, for that are our foules satisfied and we be satisfied. So the wode of Christ good reader to which he beginneth is well fully fulfilled, if it be understood as I have before declared, that is to wit, that who so come alone by well working faith, perseveraunce therin, unto the meane he is Christ, as attaine the possession and fruition of hym in the blisse, he shall never hunger now. And besides this, his worth good holy doctours expond these wyrdes of eateing of our fauour in the blest fecrayment also. But surely I believe that it will be very hard for P. Faith to bereave the wyrdes of hym holypersolpation, ye see some foly of piece of as long as it first flite we lauk foly, where he saie that faith so filled our hungry hertes, and so sauncest the hungre of the soule, that we be satisfied.

For I suppose that men are not satisfied here, neither with faith alone, nor with faith and hope and charity, but yet the hungre and thirst of P. Faith; for as our famous faith, he that drinketh me shall yeet it; still, and long sere as he drinketh hym in grace, to do drink him in glor.

But than temporally P. Faith bys wyrdes of never thirsting, whith y that he saith, that if we cote and drink god by faith we shall never hunger no thirst but we are satisfied, for the faith to filleth our hungry hertes, that we can desire none other thing, if we once thus eate him and drink him by faith. And than what it is to cote hym and drink hym by faith, he saith with declarsh as for the whole summe and exsposed of faith and fayerth.

That is to say if we believe his flesh and body to have been broken, his blood shed for our sinnes, for that are our soules satisfied we be satisfied. Lo here you se god readers the faith that who so believet hym, here is all soundly. For he that thus believet hym is satisfied, and eateith drinketh Christ, so to his soul satisfied, because he that so eate him ones, can never after hunger nor thirst. And why? For he can deny none other thing.

First I wene that all men are not agreed, that he should nor any other thing, is not a thirst, if he long aill for more of the same. For is a man drinke a pynete of ale though he sounde himself, so wel content therewith, that he do not desire neither here, nor yonder, if his appetit be not so fully satisfied, but that he would fayne of the same ale, drink a quarter more, some ma woulde say he were a dic solue were a thirst again.

But now if that man were any good man in this matter, I would say that who so eaten god as he hath him well incorporated in hym, that to have hym hungre of his thirst daked, he shall not hungre and thirst after the pleasure of his bood nor after the goodes and riches; nor after the pompes and pride of this wetched world; I would have suffred hym goe seith
The second booke.

A feast with his exposition, and not have interrupted it. And yet it could not (ye were well) have well and fully served for the text, though the text is, bee you shall never hunger nor thirst, which signifieth taking a care of blesse and longeing. And by this exposition though there be, taken away the blesse and longeing for other things, yet remaineth there a blesse and longeing for more and more of the same.

But yet I would as I say have let it passe by and winke thereof, if men more harme therein. But now commeth the latter and declareth by example, what he meaneth by this his sapery, that he caught and dranketh god, by believing he died for our comfort, all by thirst and hunger so none other. For he saith, he shall be no other, he shall not seek to night to love another before whom he would lay his grief, that he not runne wandering here and there to seek dead storks and bones.

Lo good readers be here the beginning of all the holy manner purpose, for which he draweth the words of Christ from the very thing that Christ principally spake of, unto another spirituell understanding, in turning the meat of Christes spake of, that is to wit the meat of his own blessed person, his godded, his maned both into the meat of faith, to the intent, that under the pretense of passing the true faith, he might bring in slip his very false watched heretiques, by which they would have no payeour made unto faintness, nor they pilgrimages sought, nor honour done them at their images.

It is evident and plaine that our lun-ourment in this place to speake unto the Jones, neither against images nor faintness, but rather against the sensual appetite that they had to the filling of their bellies with bodely meat, the indurate desire whereof made them so leste apte and mete for spiritual foodes. And therefore he bode them that they would leste care for that perissable meat and labour and work to winne faith by payeour, and by faith to come to him. And because they so much hatred and feared hunger and thirst, he would give them himselfe for: their meat he very stife and bloody, hereby here to satie, not dead but quicke with soule and godes therein in this word, which if they woulde well eate here, with a well working faith, he would give them the same of in another word, that they should they never have thirst nor hunger after.

And he meant not that they should never when they had once received home, thirst or hunger after in this present word, in which before they make both hunger and thirst, else be euer eating and drinking to prevent their hunger and thirst, before this I say they shall hunger and thirst still after god, if they be good.

Now if men will take that the paper of that hunger and thirst is taken away with hope, which greatly gladdeth the hart: surely they that neither hunger nor thirst for heaven, nor care how long they see therein, so that they may make more here while, & perhaps there hope they shall have heauen to whom they go hence, they were in their faint hope not other great pleasure nor paper. But they hope well of heauen, and not only hope after it, but also for the heaven for it, as was said. Paulus when he said I long to be dissolvd, that so may have my soule loosed and departed from my body and be with Christ, such a man so, as he findeth pleasure in his hope, so findeth he paine in the delay of his hope. For as Salas pouach, not faith. The hope that is differed, is belated, painted and afflicted the soule. But when men shall with well eating of this meat of Christes blessed person, make them merci to eate it, it shall eate it by very fruition in heauen, then although they shall never be satisfied or very thereof, but as they shall ever eate it, so shall eate desire it (so that of that same may be satisfied also, he that beketh me shall yet thirst) yet because that shall not one alway desire it, but that alwaye have it, and by the continual everlasting burning thereof, their everlast-thing foreverlastingly fulfilled, to desire shall ever be without any griefe and paine, and euer full of everlastinge pleasure, so that of that state only the prophet David saith: I shall be fatishop in flesh, of satisfieth, who the glory shall appeare.

And this went here our savours Chistis, and not that a manne shall by his satiety bee fully satisfied in this wretched word, and never hunger nor thirst after here, as maister Parke makes here by his exposition, in turning the satiety of heaven into a satiety in this life, and thus heung the very meat of Christes blessed
The second booke

A blessed person, into the onely believe of Christ better passion, and then by the more in conclusion to than any figurate of his here by against the blessed faintest as though Christ in these words had meant to speake aginst the notion about of his saine, whereas with he was so well content, that he promised saine of Sarah's apostles the honour of, or, scates, to lyte lyth hym in judgement upon the world, for the delight and pleasure that they should have in him before in the world.

The, lxxii. Chapter.

Ad now good reader also how much pestilent poison mayster Walter hath in this piece of his exposition put here, by types one sable ones.

For it is not enough to hym to sere, that who so ete Christ by faith, that never hunger; which words he might expound by perseverance and abstinence, for with him after his come to hym, as Christ meant him by his) but he that faith so come to hym by faith according, he shall never hunger no; third. And yet types word ones, is not in the sette of Christ's word ones, but added by mayster Walter in his glode.

And yet it mayster Walter were a godly man, I would not much mark his wordones. But yethe he the lest hymself well, that he is of maister Cindall's secte, as is peradventure mayster Cindall hymself, one of whose false hysteries is, that who so have ones the faith can never after fall therefore, no never fall after into deadly sinnen: therefore I can not let mayster one of hes, typus pall be unmarked by me, by which he sayth, that who so come ones to Christ by faith, s is to say with he, who to declare ones that Christ suffered his paines for our sines, he that never hunger nor thirsty, but that he faith to be understood that he shall never after despise none other.

But now woulde I sayte of mayster Walter ones againe, what he meaneth by these word ones other. It meant that now that ones believe Christ suffered passion for vs after at any time before any other sainete, besope that he faith one false hereby in these ones. For that sayth may be ones had and afterward told again, as testis not of all holy doctours and the catholick doctrine faith, but the plain scripture to, by hath Romait. In these words I say before that false he used so reft, a very false vs, falses. For the catholick church of Christensone which he teacheth in præst and false and so how the king in pp. imagines, do seek no false of the sect they are their sainete, or else as them which sainete, sainete north, s whole interest and prayer for; them that will be content to heare, and whom for his sake he woulde they should have honour, and whom whyle for his sake they do honour, the honour that is done them for his sake, specially reboundeth to himself, as himself faith, be that heareth them heareth him, and that he despiseth them despiseth him, and in lyke to be, that he woulde them for his sake, worth испыта him.

Now if maister Walter will say that by these word ones, who to ones believe that Christ dyed for vs, that never after despise none other, he meaneth he shall to mynde and despise none after one the Christ, that he shall not bigger no third no despise after that any other thing but God. Then yet mayster Walter in this boke of his, allowe me to many questions, and faith to often I ask mayster. Pave this mayster Walter must of rea
gon gene p. Pave to one to ask mayster Walter some questions againe.

Now might I ask hym pese we whte
er he that had had ones the believe, shoulde never after in lucte lype be an
hunred, that he should despise hym. But then woulde mayster Walter call me mayster Poche, and sere that it were but a scattering question. And yet out of a question that lyme scattering question would quasy overthow his earnest exposition. But nowe because I wyl not anger hym, I wyl let that scattering question go, and I wyl ask hym atone now another maner thing, a dig of that weight and greatness, that it waithe some soules downe unto the deepes pty of hell. For ry mayster Walter be maister Cindall, the topl I ask him whute he beying a preest delered none other thing but onely god, wann since that he laphde he had ones that beleve, he had being a preest beke hym promise made ones to God and gon after them ones a wrong.

And ry mayster Walter see mayster George Joyce, then wuldye I ask hym, whute that after that believe ones had, he despired nothing but God, when he was ing a preest he make his promise to God,

Z. i.
And wedded a wyddow, by suche wed-
ding never made her wife, but made her 
her a prestes harlotte.

If master Walsh be neither of these 
woman, yet by what so ever he be, he is 
a disciple of Luther and treue Fulspyn 
both, as soante they be both of them to other? I shall also hym than, 
whu, her both his masters being both 
predicted freers, and hauing bothe bo-
ved perpertual chaunt to God, did after 
that faith ones, he never before any 
other thing but onely God, not than 
when they haue both their solomne bo-
nes made into God, and ran out of re-
ligion and wedded, the one a single wo-
man, the other a nunne, and made their 
freres harlotts both? and not then treue 
Luther and treue Fulspyn both contrary 
to master Walshers wordes, before an-
other, and ech of them go seekte by night 
to loue another, before whom he would 
lay hys grete. What answer hath mas-
ter Walsh make Master, hys word? He 
must either confesse against his owne 
exposition, that after that better had ones, 
hys owne masters the archeapostles the 
seift, the treue in the delight of some other 
thourge God, o2 els must he fall o 
blasphemy and eall a freres harlot 
o2, laxe that for: Gods sake they wedded, 
and then for safe they wedded against 
hys word, o2 els affirme finallie that the 
masters of his faith had never the faith 
yet, nor felt same faith that they teache. 
And why should any man the bo so mad 
to grue care to such heretiques, I believe 
they labythes tales?

CHAP. II.

Where handling his expropiated 
this domine of faith, not oneply 
thus falsely but also thus falsith 
for, ye do now perceive; yet as though 
thee had wonderfully sped declared 
SOME HIGHE HEAVENLY MISTRESSES THAT NEVER 
had solde before; in the fourth leaf 
he bothe his great running in 
compation of mine and saue.

If master Poye have under si 
den this last sentence, who so beleue 
in every lyke ever lastinge, and known 
what Paul with the other Apostles peac 
ed, especially Paul being a very 
and high amongst the Apostles, deter 
mining not neither pressyme, nor to 
have knowen any other thing to be peac 
chord them: as himself saith: Then 
Christ, and that he was createth: saide 
Poye understandeth this saynte, ye 
Houlden neuer thus have blasphemeth 
Christ and his sufficent scriptures, ne 
ther have to helpe his evangellises and 
holly apostles, as to fat they were not 
things necessary for our saluation, but 
left out things of necessitie to be beleue, 
making Gods holly testament insuffici 
ent and inesperit, first reced into our 
fatheres, written inke by Profees, 1 
lace by hys prophets, and at the last 
written both by hys holly evangellises 
and apostles to. But tourned to Johana 
gaines, ret Poye makes stil stile to.

If master Walsh under stand the 
selfe same last sentence of Christe that 
he speake of, and had master Walsh 
well understande also the other last 
sentence of saint Paul that he now tox 
cheth: and after those two testes well un 
derstanden, had looked upon hys owne 
booke against he would rather haue 
eaten hys owne booke but if the be 
scamleses, then ever haue let any man see hys fal 
solfte to saume.

For, first as for the first text touching 
the head a the belief, hys falte and falsely 
handing ye percepte more then playne, 
in that he faith it is nothing but falte, 
where Christ faith it is hynselfe.

Noth the place ye toucheth of saynte 
Paul in hys leaste to the Apostles 
In SPAUILL. I can roule you menuch to see the 
madnes of this Walsh, that byngeth 
forth for hys purpose here. For as ye 
see he aneth to make men wene, that 
by that place it were proved against my 
constuution, that it were falte, no nec 
cessaryly thing unpersten.

Noth of any other Apostle ye see well 
yeingeth not one worde for that pur 
pose of hys, nor of saint Paul nother, 
but this one place, which place forbe 
byngeth forth for hys pose of their herey, 
ye ther is nothing necessary to be be 
lieued, but if it may be proved by plain 
and evident scripture, it appeareth plain 
that master Walshere myple taketh 
saynte Paul, and wene that he prae 
sed nothing to them of Christ but one 
by hys passion. For els he might not 
standing the wordes of hys place, preache 
to the durers things of Christ in mouth, 
and leaueth it with them by tradition, 
without working to, which neither 
hynselfe nor none of his felowes never 
write any more after. And ofstrou the 
be bid, as I have proued at length in 
my words of Lyndales contesation. Yf whil 
where the things one is among opurse, the 
putting of the water with the stone in the
Turneth those words of Saint Paulus: so I perceive that long before master Parker was borne, there were some such other fools that mockède those words after the same false fashion then, that they affirmed that abovement was no deadly sinne, as this foolish folk afirm now, that it is no deadly sinne for a friar to wedde a nunne. And their argument was, that if abovement had bene deadly sinne, saynt Paulus would have preched that power into the Cöziôthes. But he preched as humane I saythe in his pithe nothing unto them but Christ and hyn crucified, and therupon they concluded that abovement was no deadly sinne.

But saith Auffine aunltreuth those foole and this foole, that he preched not oney Christes crucifiction, for they had he left his auffine unpreched, and his aufficition, where he we be bound as well to beleue as his crucifiction, and many other thinges no sent. And therefore as saith Auffine saith, to preche Chystes, is to preche both euery thing that we must be bound to beleue, and also euery thing that we must be bound to come to Chysle, and as those foolish this foolish teacheth, that we be untrysted if we beleue no more but onely that Chystes was crucified and blased for our sinnes.

And when master Parker saith that by affirming any necessary point to be lest unwritten in the scripture, I make Goddes holtest testament insufficient and vnperfect, for all that it was first receivèd unto our fathers, and effect writen by Apostles, and then by propheris, and at last written both by holy angelis, and Apostles to: thys I say that Goddes testament is not insufficient. Ye nit no imperfect, though some necessary Goddes testament things be left out of the wriptinge. For many I say that this testament is not the wriptinge oneles, but all the whole thing reveled by God unto his church, and relating and remaining therin, part in wriptinge and part without wriptinge skill, as it was at al together lyke wythout wriptinge geuen.

And se nowe good readers the brede of master Parker in this word of his. For I make the testament of God vnperfect and insufficient, because I say that some necessary pointes thereof be not yet wripten: both not he good readers, and affirmeth thereby, that it was al together vnperfect and insufficient, at

This text is a continuation of the previous page, discussing the nature of God's testament and the role of the church in relating God's words to its members.
The second booke

The whole that God taught it himselfe by his owne revelation of Spirit, and that our Saviour taught it him selfe by his owne blessed mouth, et al Poettes and the Prophets and the Apostles wrote it with the penne.

And when so ever that master Parker was able to prove, that all these things which we be hoten to believe more the that Christ dyed for our sones, are so fully written by Christes Apostles, that they left none of them unspoken: when they have pounced this, let it happen then come handely and bid master Pope mock on and lye on to. But now whyle he sate thus, so farre out of leaision, why not my woes of Lyndelles confutation hath he pounced on my parte so plainely, that neither hym selfe nor at the heretics of them all, shall we adoe it whytly they yere: now may master Pope be bold to bid master Parker go mocke on and lye on to.

And this may I now say to master Parker the more boldly, why you see that he understandeth not, or elles willingly empeurcheth the place of the apostles that he beareth forth hymselfe, and sayeth Johns gospel to, and would make be were that it were enow of falshion, to beleue no more but Christ was crucificed for oure sones. And then huld we not nede in dede to beleue that we should do penance for; oure sones our selfe, not to believe the presence of Christ in the blessed sacrament neither.

Whiche point they would have noe wise taken for indifferent, and many necessarie pointes no. Wherof master Parker would take away the necessitie, because sainte Paul(saith he) preached nothing to the Gentiles but Christ, and hym to be crucificed. Whiche argument of master Parker were not euens bery stronge, all though sainte Paulus had at that time preached them nothing elles, because he might then have begun with that, and preach them many no things after, as sende it unto them by wripping.

But nowe would I say that master Parker had gone a litle farther in the same poolie. For even within the lines after it followeth, by preaching was not among you in persuiable words of mans wyrdome. I

These twoo I love not agaynste master Parker, for he keepeth hymselfe sure enough to that point, and is there well enough that he spake no persuiable words of mans wyrdome. But than sainte Paulus father. But my prose

ching was among you in the winge of spirit and of power, to shew that your faith should not be in the wyrdome of men, but in the power of God. 

Here may master Parker see that sainte Paulus becaus he taught strange doctrine, proved his doctrine not by subtil philosophical reasonings, noe by reason, but by my sacle and the myghtie band of God. 

Powe if master Parker therefore will be beleued, reason is that he do as sainte Paulus doth, byte the betheth as hardy things and as strange to chistian me, and as frere against the chistian faith as sainte Paulus and the other Apostles taught other Jewses or Paimms, things hard and strange and frere fro the fashion of their false persuasion. 

For setting asbye all the whole heapes of his other heretics, this one that he set forth in this particuler boke of his, against our sauint us hymselfe in the blessed sacrament, is as strange and as creable in all godly chistian ears, and ever hath bene since Christes death, as ever was the preaching of Christes bodye among the Gentiles of the Jewses epytor. And therefore it wyll looke to be beleued as sainte Paulus was: reason is the doe miracles as sainte Paulus dyd. 

If the lap that he nevereth not, for he passeth by his doctrine by scripture: therto first we say and saue true, that in his so laing he bles, and besides that we say, that thought he proved his doctrine by scripture in deed, yet is it seemeth to the whole chistian nationes, that his scriptures prove not his parte but the contrary, and to have thought to long, therefore as our sauint hymselfe and his apostles after him, which by the scriptures prove their parte very truely to the Jews, dyd yet for that they prove the trueth of their faith exposition by my sacle: so must master Parker prove by his exposition by my sacles to bee true. For els spake our sauint though he woulde not worke my sacles at every mans bidding spake rer of the Jewses, that if hym selfe had not done among them such wrokkes as no manes had done, they infantly shoude not have bene imputed into them: we may well bee bold to saue to master Parker, that except he worke miracles he can of reason blame no man, that in the exposition of holy scripture believeth better at the old holy doctors and saintes, and all the whole catholye churches then hym. 

And
The seconde booke

And thereby whole matter Speaker would sone to play Saint Paul, and be an apostle here, to teach Englishmen a new faith as Saint Paul did the Corinthians, then teach yourself thynges as strange and as incredible to Chynfer men, as thyse were to the Paganus, and cannot do my myscles for thyse doctrine, as Saint Paul did for thyse, but hath against him for our parte suche a multitude of myscles, that for the poore of a my one thyng there were never Answer to so many, and when mayster Packer in these myscles passeth this explication of scripture so falsifye hymself and for false, that to suche as marks hym wel he maps surely some to meane nothing els but to me mayste may go forth in the matther, and lette mayster Packer yet agaynes marks on Sy and lye on to.

The 3d Chappier.

At the thidt leste thux he saith: And the cause of thyse youre gynistyle is (I will not say oth her hartly to you) that the father hath not yet won you into the knowledge of one, or els he had receivd me. For all that the father guevth me, muste come to me.

Mayster Packer myscle of this woode (I will not say out hartly to hym) I promye you good readers be very bare, and sette on thys myscle, and handel to thenderse, that bys owne intentsen could here I cant thinke any other, then that leuer thux he woulde lye hardly to the Jews charge, the faute of theys owne infaliblite, he had leuer lye it in the nekes of the father of heauen, and there leave it.

Whole woodes and at the woodes of Christ, in which is any hardnese, bys myscle of thys rebuke over thux, that he guevth no lightes into the understanding of them, no more then if he never touched them.

The brenden can not heare that my willing is to long. But surely it is no mayster for a man to be hoyle, that can finde in his hart to do as mayster Packer both, leane at 5 hard places undeclared.

For be no where yeherth, but upon the places, in which he falselesse laboret by cover of his myscle of a spirittually all eating by waye, to hyes and with drawe the very letterall truthes and the very faith in seede, by which our saunt our teacheus be so belloog, that the thing which in the blessed sacrament we spy: O ritually must eat and bodlye bothe, is hyes owne very seede in seede.

The 4th Chappier.

At the end of the fourth leste, he expounded their woode of Christ. And this breach that I shall gyue you, is my not one helpe, whyche I shall gyue for the lyfe of this world. And so as much as at that woode is specially begunneth between hym and me the way to part in twayne, and to the tone, and I the father be drawing it al to that point as though Christ there begunne to have the one other thing of hyes helpe, but the gaining it upon the cruce, and that he nothingat all this woode men to tell them of the gaining of hyes helpe to eate, that he begunne in the blessed sacrament, and there I wyll expounding it that he there telleth them of both, but specially of the gaining of hyes helpe to eate, whyche he begunne in the blessed sacrament: therefore at this woode good readers begunne to take speciall good heed to mayster Packer's myscles, for there specially begunneth to play a mummings easte both by hyes falsse dice. And therefore conferre his myscle upon the same woode with mine, and then hal pe byde him call agayne, so that call good for nought.

The 5th Chappier.

At the fift leste this he fathers. Now matheus was it though these beathly Jewes abhorred the bodlye eating of Christes body, albeit our deashly papistes being of this beashes carnal opinion, yet abhoyle it not. What thinges more false, more folchy, or more blasphemous could any brute beastes say than this? For the Jewes had an opinion that he would have them eat hyes body in the very fome of hyes body, and (as Sainte Anthis saith) they thoughtes they should eate it heede cut out in bodettes as Hepres helpe is in the sauntes. And nowe is not mayster Packer agauned to rape upon al good Christes people under the name of papistes, and claffe that they be all of the Jewes carnal opinion. For any man that receiveth the blessed sacrament, thinkes as the Jewes thoughtes that the helpe of Christike that he receiveth, is in some of helpe, cutte out in bodettes as Hepres helpe is fold in the sauntes, and not in some of brease.
The second booke

All matter that was now bare faced himselfe, he was wondrouse blemetie
ef he could endure to looke any man in the face for the same.

Now as this was good readers wit
en, as you most falsly that saith the we be of the Jews opinion: so where the
faith that we aboue to write Christes selfe in the sacrament, that is yet writ
ten ge ser as foolishly.

For the wyle goonnes of God bathe
as the old holy doctors declare, begun
by his selfe in name of selfe, but in
some of beasts, because we should not ab
sorbe it. And therefor whatsoever saluteth the soole in the blessed sacra-
ment, for which he should absorbe to receive it.

But whe is ther euer a more blaz-
phemous beastly word spoken, the this
frantike soole speketh here? mocheth he
raileth upon a god Christen people in this.
Lyke, because they do not ab-
sorbe to receive his blessed body of Christ
in such wise givn by Christ, that no creature can abolde it, but either duels
or duels followes heresies.

The 20. chapter.

Her faith quayth that all of Christ
true, and also that of Christ is ag-
ain, which was once for ever and all
offred by as Paul testiffeth, Heb. 5.

Lo what boldnes it geueth, whan
man wallke about in a vilour un-
knowne? Wallker maffker careth not
what he saith, whye his vilour of bun-
mulation is on, that we know him not.

For who saith that Christ is baply
new crucified? Trowth it is that the church
faith, that Christ is at the altare every
defory, his owne body in the
sacrament. This of trouth the church

faith that Christ is our bilty sacra-
ifice. But no man saith that he is baply
new crucified of new, and baply put to new pain.

But as he was once crucified lyke
and put on the crose, so is that one
death oblation and sacraffice baply re-
presented, by the selfsame body that one
ly quiche sacraffice and oblation? God
hath left unto his new christen church,
in fede of all the many holy sacraffices,
oblations of his old inangoge the Jews.

And that ye may know that I saith you
not fantasie: saith Christos: baply re-
leth it very plainly, whole woodes are
there. What is that the that we do, Do
not we offer baply? yes saith. But we

do it in remembrance of his death. And this is not, this
baply was one baply only. How this is not, if one baply and not many? For
because the baply was once offered, so was offered into
the holiest tabernacle, and this sacraffice is a citc or example of that. We offer at
the self same. For we offer not now one baply, to make a nother, but the
same. This sacraffice therefore is one.

For it is because it is offered in many pla-
ces at ones, as ther many Christes not
baply. For it is but one Christe every
where, being both here whole, and there
whole one bodye. For in lyke maner as
he that is offered every where, is but one
bodye and not many bodyes: so is it also
but one sacraffice. And he is our baply
that offered the baply that soldely was. We
offer now allo the same baply which was
then offered, s can not be confirued. And
this that we do, is done in remembrance of
that that was done. For he saith: do
the this in remembrance of me. It is none
other sacraffice, as it is none other baply
but always we do the same, 0 rather we
make a remembrance of the same sacraffice.

What woodes can there be ciereter, to
prime maffker Wallker a very bold
blasphemous nother then there? by which
this holy doctor saith Christos, one,
again maffker Wallker working here the
make, declaris his false false cierete.

And not onely heouth that it is a sacra-
ifice; an oblation: but also heouth that
it is the daily representation of the same
offering a sacraffice, by which he was
lacsiliated a offred on the crose. And
yet to stop maffker Wallkers mouth in
whole matter: he heouth that this obla-
tion, this baply sacraffice the sacrament
of the altare, is at one oblation, all one
bodye, though it be offred at ones in
never so manie places. And he heouth ala
that it is the very selfe same bodye? was
offred on the crose. And that in this sac-
raffice of offering by the selfe same bodye
in the make, we folow the sampl, as a

copy is written after a book, and do re-
represent the selfe same sacraffice, by whiche
Christ the very selfe same bodye was
carried on the crose.

How canne maffker Wallker be more
plainly confuted and confounded, the saiths
Christos from here selfe foundeth him, upon
theoration of his foolish blasphemous re-
ting of his: to which he calleth against
the church, he faith that it cæaceth not da-
tly to crucify Christ, as though ye church
at this baply did put Christ to new paine,
The second booke

because his death is represented in the
malle, and of his goodness his very blest
bod, given by our Saviour for our sines.

Gracian also recited in the decrees
for our purpose in every point, as effectual
words of lapht Amboles de confecta,
directions, cap. 2, in Christos femeled.

Sainct Austine also in the vii. booke
de Sine decimides, faith of the holy malle in this
wisle: That sacrifice is succeeded into the
place of all those sacrifices of old lawes,
which sacrifices were offered for a Shadow of the thyng to come. And for that
cause also we know that voice in the 39.
plaine, the prophecy of our mediature
Christ, where he saith: Sacrifice and ob-
lacion thou wouldst not have, but the
bodys thou haft perfected me. For in the
frede of all those sacrifices, sacrifices,
his body is offered and ministrado unto
them that will partake of it.

What speaks I of sainct Chrisfus and
lapht Amboles: All the old holy doctors
and Sainctes of Christes church,
without any exception, were ever more
clear in this point, that master Wacker
here now beneseth thus telceth on, that
the blessed sacrament in the malle, is a
sacrifice and an oblation.

And this can not master Wacker him
sele ben. For his owne selfe master
Martin Luther, the late welysyg of
of all thyse malle of hersiel's, in his pestilent
book of babtizmica, putting forth thyse
herselle master Wacker touche don,
that the blessed sacrament in the malle is
no sacrifice, no none obiecte, objecth
against himselfe and faith thus:

I shewe must we take away another
occasion of trine, that is, that the malle
is every where believed to be a sacrice
that is offered unto God. And for that
opinion, saient to founwe the canon of the
malle, whever it is fap: these giftes, these
holy sacrices, thys oblation of offering.

And therefore is Christ called the host of
sacrifice of the aultur. The comparisone
also on this part is latens of sciences of
the holy fathers so many examples.

Against all these things because they
be very fastly recived, we must very
carefully object the words and enample of
Christ at his mynd.

And afterward he saith the agayne.

What that we far then to the canon of
the malle, to the sayings of the old holy
doctours, and lasin: I saye that it were
have nothing els to say: let it be yet rather
deny the all, then grant that the malle

and be any good work to an sacrifice, at
least we should deny the word of Christ;

cast downe faiths malle and all.

Thus you see good readers, master
hynselle confesseth, that in this here
agree the sacrifice and oblation of the
malle, which master Wacker with two
other heretikes, to strengthen here in the
now, the old holy doctors and labours
are agaynst hym. And the other we write,
if we will be bold: Peter Luther: master
Wacker expul Christe heresikes, under
had Christes words better, the ever did
at the holy doctors of Christes church
before. And thus you see good readers
what a compendious master Wacker
is, that hath in less the thin lines, com-
pacted by together such three abominable
blasphemous heresikes, as the dwuell
hynselle never deuiled worse.

In the vi. vi. viii. the ii. the i. the
leafe, he hath certayne argumentes ag
again the men in general, that expound
those wordes of Christ in the first chape-
ter of John, to be spoke and ment of the
very eating of his blest body in the sac-
rament, and not only of a spiritual eat
ning by belief of his death. And some
locucions hath he ther fahc, as they be,

against myne argument in special made
unto Frith, Al which things I will set
into thyse places a part from his expoli
ation, so that ye may see some of the faults
of his exposalion by them selve, his ar
lumentes answeres by them selve, his solucions
apowed by the selve, the notable notes that he makest of my nota
le repugnances laste of a lapsed open to
you by themselfe, because I will lape all
thyng in order playne before your own,
so that when ye see the thynges in suche
wisle before you withoute interlacinge,
ruule, confusion: ye that the more eas
ly judge which master Wacker in his
mynery be an honest man, o: els a falle
pafter and playwth fallie pyce.

The xi. Chapteter.

The leafe, after that the in
other ten before he had spoken
many wordes of faith alone about
that the only belief of fewe wordes
then we be bounded in due to be
liene, when it wer ones had, should both
fastly the soule: also make we safe for
ever: it appeareth in that leafe: that master
his owne mynde began to tye the ye

and other wise hinh the same waring, that this manner writing of
faith alone would make all the word to

wendow
The second booke

Thus plaster good readeres hath some good ingredience. But it is bothe to narrow by a great beale to cover his scald hym, hath also some deadly pot-pourrie drugges putte in it that can do no good, and some thing also repugnante to his remedye.

But let vs now consider his woods. 

Fist wher he faith, that by love we abide in God and in vs: The faith true, so to faith the scripture, but that is to be understande, as long as we, love hym, and dwell solitary in him. But when we brake his commandementes, and thereby declare that we love hym not as the scripture also faith, againe the which scripture may the Lyndall faith that he hath ones a feeling faith, can never fail therfrom, and against the same scripture may the Falster faith that faith ones had, sufficeth for saluation.

And master Falster makest yet his matter much worse the William Lindall. For Lyndall doth yet at the least trye to make some humping about a couer for the matter, with a long precede of historicall faith and fervyng faith. Whole pale white solye therein, haue to confudit in my sustacion, I though he wrote againe therein, as long as ever he tuch he shall never make of the same.

But master Falster sadleth, his matter both more wyse then Lindall dothe, and yet much more foolishly so. For seeing that his saging can not be defended: he rusheth up all the matter hostelye in a fewe wyds, both for sparring of laboure, and also because he would not haue hym worthe well understanden, but that his worde might stande for a seynt testee, which he would leave for ever other good brother, to make some good glode there to mayntayne it with.

For in his next worde sallowe, where he faith: Love sallowe as faith in the order of our understandings, not in the order of succession of time, if thou lookes upon the selle试点es, and not upon there fruits. In these few darke worde he woulde both heave his clerke lynese before unlearned men, and leave them also unboyled, because he would have them that his high learninge paller they low capacities.

But yet in these worde he singeth with vs, and may with his wpynes beigne them that will take none heed. But who so take the to his handes shall per

sein when his galle ge well enough.
A: true it is that when so ever God
infaundeth either that of faith, or the
ful perfit quickely is faith that is cal-
sed faith’s formatio, he infaundeth in lyke wise
hope and charity both. But this is not
the faith alone. For faith is never liqui
faith, but while he hath his two felowes
with him. But faith may beyn and far
to, before his two felowes come to
him. As a man make believe well longe
t he will do well. And faith may beyn
also, when both his felowes be gone fro
him, as he that hath had all thies, may by
dealde sinne fall from the other twain,
and have faith alone remain. And faith
may come and continue all, and neither
of bothe his felowes never come at hym
at all. As where a man believeth truly of
ever article of the faith, and yet hath ne
ver the will to woorke well; no; never
will be baptised, but after woorthe in his
pairo. And in all these cases it is faith a
alone. And because it neithere woorthe
well, no; hath wil to woorke well, neither
in act nor in habit: therefore it is stes
infirmis, and a dead faith. Not deade
in the nature of faith or belief, but dead
as to the attaining of euerylastinge lyfe.

A: dead faith.

C: how wold matier Wallest tuggle
and make vs believe, that he meaneth y first
maner of faith, that is quicken and lively
by, by the reason that it hath the good hope
and charity therwith.

But I can not suffer you good Chri
t readers to be so begyled, by such a sonde
falle tangler. For if ye take heed into
him, ye shall some percucie that he is eu
but a very bungler.

For what he first tellett vs what
belief is sufficient, and faith that if two
ones eate and drinke Christes by faith, h
then eynpoundeth the whole summe of al
that faith falteyn: That is to say: ye
we believe his body and his body to have
broke, and his bloude thed for our
finnes, then are our soules faitified, and
we be justified. And now addeth ther
unto, it is ofoulceth faith in power of
our understanding, and not in the order
of succession of tyme, by wiche he mea
neth that every man hath charity euer
more as sone as he hath the faith: ye
maye clearly se that he faith that a man hath
charity euer as sone as he hath the faith.
So by hym who so ever believed that
christ died for vs, he hath both faith and
carite, so that he believe nothing els.

But now is this a very falle doctrine.
For this is no full faithe. For a
man maye believe this, and yet leaue
many a thing unbeldie, which we be
bounden to believe belowe. And therefor
you may wel see, that though the theolo
gical vorie of ful and perfit faith, have
alway charity together infaundit with
it: yet matier Wallese faith that is ne
ther perfit nor full, may be not in the be
ginning only, but alway after with out
any charitey at all.

Als whe faith that s faith that he
described ones had, is sufficient, a spe
keth of no perfeccion: a man may wel
see that his fauering is insufficient. For
both the faith Danning, a man may wel
fall fro charitey. And then thought he had
ones charitey as some as that faith (if
bare charitey without more were possi
ble to have charitey with it) yet it might lack
charitey after. And also that faith might
it self fall quite away to. For he s ones
belieueth al every article of the faith, and
then can fall from any, as matier Walle
ser is fallen from many: may lytell and
little fall from them everypone. For I
speak that matier Wallest belieueth no
poynite that he belieueth more
surely, any thing nor surely now, then
he hath believed ere this, dryers of those
poynite which he now belieueth least, if
he believe as he writeth.

And thus good readers you see, that
wheres as his caritote is more the an ha
fall byde: this plasser of his plasser not
the breeth of a pen. For I dare saye the
dueil belueveth at this day as muche as
matier Wallest faith that is sufficient,
that is to wryt that Christes died for
our sinne, and yet hath he no charitey. So no
more hath no man that will believe no
more but that, or though he doe believe
more then that, it wil yet think that he be
lieueth at the remanant but of his cour
tesy, and not one whit more of duty.

Ebe: chapter.
The second booke

Owher he goeth good reader & further toth yet bvp these woordes, and faith.

O my father sente me, whose will in all things was above, for I am his sonne.

And see we vertive must they that eate me, that is believe in me, somce a fashione theym after my enfample, mostspenge they; feeding and chaungis their living so es they eate in baiue and dymenst theys believe. O

Though these woordes herefore some very good;

Yet while they be al wrytten into thys one entente, that thys gape so;

And huld to gletender in oure open, we might therby be blinde, and not beware of the pertious pite in which he goth about to cast vs, that to make vs weare that our foyere in saying that we huld eate thys feth, mone no bery eating therein of the blessed sacrament, but onely a fysys eate by believing that he dyed for our sines, as he here declareth againe, that they that eate me that is believe in me, a.

While al daureth I fap to that end, hys tale is nought al together.

And yet it is a world alio to se, blindeness that the bluel habd bypue into him, by which he can not be suffred to se, that O by these false Rotterdam words with whyche he would aunance hys purpose, he brye plapenly destroyeth it.

For hys purpose is ye werte well, to make vs weare that faith were not onell the principal, but also that faith hath ouer lone waiting bvp her, and following her as her unferiable feruuant, as heat euer foloweth the fye.

And now you fee that he fapethe here, that who do not fowre and fatishon them after Chistis enfample, doe eate hym in baiue.

And then to eate hym he fapethe, is but to beleve in hym. And so he fapethe wthout good ipuging, that is to wryte wouthouse charitie, the believe is but in baiue, now to beleve in baiue, ye worte wcell to be leue, and yet hau hys believe frutile fo; lattice of that loute, that is the theologial vertue called charitie.

And thus you see good readers howe well and cunceptile the myper Pasker lookeith to hys matter, that when he hath tolde vs that fapethe neuer lacketh charitie: for getting himselfe, south with tellith vs himselfe tobbin ten lynes after, that fapethe may lacke charitie, and therefore doe but in baiue.

Howe ye nowe where he faith, or els they dispensible theys believe, I will not disputte wth hym, but tell hym brye plapen, that
That as great a distiller as he is, he wou-
teth not as it semeth what things were,
but semeth the thing that he hath, and wi-
ll not be a knewen thereof, as a man dis-
semeth by his hatred, when he hateth one, 
Sanck himself his friend to cover his 
hatred with. And so we say that a man sem-
eth the thing, when he seeth it is wyl-
not set it, but makes as though he sawe 
it not. But no man semeth but what he 
seeth that he bath not in deede, nor the thynge 
that he bath not in deede, but makes as 
though he saw it; os hadde it. For he say-
netheor liert, x not semeth as. In the 
latin tong whereof this englise wordes 
cometh, hic semelat non semelatit. And there-
fore it matter Passer means here by 
these woorde, to wyl semeth the wyl 
believe any other thing then they 
sayne a beliefe making as though they belie-
ved and do not. Let hym nor semeth to 
me, but tell me what other thing be 
neweth. And if he means by those woorde 
nothing other thing then that, then wyl I 
not semeth with him, but tell hym the 
plaine truth that he may perceivere 
meanly wylsefy incourage, but he spakeeth 
but like a foole. For that wyl he faith 
the cleere contrarie, it is to wyl that they 
make as though they believed non, but 
yet they do.

The riy chapter.

But now at last he concludeth all 
togther thus. For I am not come to 
rede the wylz onell, but also to change 
their lyfe. They therfore that believe in 
me, that transforme their life after mine 
ensample and doctrine, and not after 
any mans traditions.

I wyl nor bare bolde a long displication 
wyth matter Passer upon mans tradic-
tions, by wyche wyl he would haue at 
the lawes made by men bitterly sette at 
naught, I would haue man bounde, but 
either by the plaine word of crystynge, 
or els by his owne experize agreement 
and content. For Luther saith that neyther 
man nor angel can make the bonde of a 
yng one fulfillable upon any christian man, 
wythoute hys owne experize content, so 
that no lawe can be made by that wyse 
reason, by the power of the people, to big 
by espous, the murderes to burne 
by an heretyke, but if the theures, murder-
es, heretikes wyl content agree ther 
to them selve. For no law made this day 
can bynde wyl that should be born to mo-
row, tyl he come to good age, I agre ther 
to spyl hymselfe, as our souerayn Lord 
the kinges grace most pucultiye layed 
against Luther.

But I lecyth so lycy of maister Passer 
passe, wylly al that the tradicions, wy-
che these heretikes be wound creat with 
all, be the tradicions of chappellis, wy-
che they deliever to yre church, as Christ 
not by wypting but by tradicion, deliever 
the thynge to the. For wylhe by capre 1.Corn. 
Paulus saith: Ego enim accepit unam good & 
tradidit volit. For I have receyved this 
thynge of our Lord by tradicion without wypt-
ing, the whiche I have also delievered 
unto you. As though he would say, as I 
have receyved it by tradicion of deliever 
of our Lord, without wypting, I haue 
delievered it by tradicion to you.

I wyl let passe all thes advantages 
(wyche I aggyght as peere take agaynst 
maister Passer here); I wyl we allow 
these woorde of his for thys ones, so that 
hymselfe wylly lyke and haue by the wyl 
yse, I confesse that they that tranforme 
not they lypse after Christes ensample 
and doctrine, haue either their belief in 
baire orz makes as they beleve non, and 
haue no beliefe at all.

This ones agreed between hym and 
me; if the wylly raphe upon the priesettes 
prelates of the catholike church for 
bounding of the contrare, let hym name who 
ye be and wherin they do, and by my 
trouth in such wypling, they shall 
never be defended for me.

But thys of reason must maister Pas-
ker gype me leae agayne, to put him 
rewundayz of the priesettes prelates 
of their heretiks lestes, and I will speake 
of none but by name. Freere Luther I 
wp on hym the chiefe 3 principal au-
thour of these heretikes, I will name him 
Sibben Lambert, van Beke the aurtstia, 
Zwingius the pries, and the prei Pas-
meran, and Freere Husyfone the pries 
with gittane. These are to the pries prelates 
and by theyppes metropolitannes and po-
lices of thys lestes.

Howe wyl I than afte maister Pas-
ker what ensample of Christe, or what 
document of Christ can they, by wyche 
the pizen chal pries pates of these new lestes 
truly christen cattheire I have sowen 
at thys sedician, haue brokyn they pizen 
divines, and promise made unto God, 
and runte oute of theyr aders, and to 
the name of merysomny a holpe aders 
both, speake of the spirite, and fal to 
the theiere wyche them they hae all done, 
against
Against the doctrine & enample as well of Christ as of all holy doctors & saines and of all good chyldren people was the death of Christ unto this their own was ched tymse, and now teach it forth by a doctrine: reason it is by maister Pasket conteinte, that all the prelates of hys suntise sectes, either haue but a bain faith, or els make as they had faith, and have no faith ait ait. And then are ther no nauus traditions to equall as are they own, being them felle to eny menne as they be. And why shalbe we then here maister Pasket preache, either their faphye or traditions either, wyle their raphye is eith by one right eith els false and none at ait, and their doctrine as divinely doctrine as them selfe are diuelyth men, and more diuelyth I wone is feinte the delythlym felle.

Thus haue I good readers noted you certaine pieces of maister Paskets expresiones by which as by a taffe of a daughter or twayne, ye may see what profaned by nked is in the wholle beftell. And nove haue I come to hys argumentes, which he makeit in generall against all them that expounde this place of Chyastes wordes in the first chapter of Sainte John, to be soke & ment of that eating by which we eate Chyastes blessed body in the blessed sacrament.

There ended the second booke.

The third booke

The first chapter.

A the fift leave by up hys exposition of the woodes, and the brea the which I haue giong for the life of the woold, thus he argued. And euen here by Christ came to teache, to take away aboute, to brea the triple, he might (hys wooldes otherwise declared then he hath declared and wyl hereafter expound them) have soluted thes question: saying (if the had so ment as Pope expoundeth that he wolde haue bene convicted and convicted, as our fylgers, Neithere can com any body with a felle woode, into a spunging loafe, or els, as the Chymidiall papistes say, ben inuible woody at hys dymentioned bode under the som of brede tranubiate, eatered into it. And after a lyke Chymidiall mysterye, the wyne tranubiate ered into his bloud, so they shuld este his blod and drinne his bloud after their owne carnall understandinge, but yet in another foure, to put awaye all greate of Romane. D: schypp John, if he hadde thus unbroode hys maisteris mynde, and tooke uph him to write hys maistes woordes, wuld have this ternedly onto the world to be red, he might now haue delivereb bs and them from this bort. But Christ wold be not so saflfy thees question, but answerd, very deeply I lay upo you, except ye eat h

The seste of the sonne of manne, and drinne his bloud, ye haue not haue that lyse in youre selues. He that eateth my fete and drincketh my bloud, hath his everlasting, and I shal be hym by in the last day. For my fete is very meate, and my bloud the very drinke. He faith not heere that brea the that be tranubiate ered, converted into his bode, no the wyne into hys bloud.

Lo good chyldren readers lbye man here in a foule tending and muche blashphemous ralling maner, agynste the conversion of the brea and wyne into the blessed body and bloud of Christ in the blessed sacrament, in conclusion as fo a clere Confustation of me of sapte Thomas hote, upon which holpe doctour and saine, he fooldly a fette by name, he argued as you see; if Christ had heere intended to have given them hys flethe and his bloute in the sacramento, then musthe he haue declared it more openly with no woordes and more plainly. And then maister Pasket deuised gieth Christ the woordes that he would haue had hym say if he had so ment. And therin the blashphemous beaste bewytheth that he would haue had our fauour fay, that he would play as flagers do, selyly compass hymselfe into a spunging loafe, that our fauour to both he saith is mine opinion. Wherein the man is shameles and shamefully deleth me. For Iapse the catholike faythes is, that he not conceived but conected the brea into his owne body, and changeth it therin to, neither conected, as he speakeith his body into the brea; for then wer the brea his blessed body bodete together. Hyl, which falle opinion is Lutheres heere, s that knoweth this me well enough, therfore thes hym felle shamefully in lagery that oppynyon to me.) and all.
can argue thus, when he spake (if he had so spake) there was nothing els but head, tail, or body to be seen, for that remained, but nothing else but head, tail, and that in a wise way. Master Packer own berys for which he writeth against me, that there is but double man's sines (as you'll see) in any such thing of me. But in conclusion all of all sorts and argument is, that the man, as if the greater place to be apprehended, and to spoil all their doctrine, our Lord might and would have been at the last, the angelist, at the time of his writing, might and would have told them plainly that the Lord should eat his flesh. But neither our fawndour that told them so, nor the angelist hath told us so in the reporting of his words spoken to them, as to the necessity of Christ's presence not so.

This is master Packer's argument, which he liketh so pettically, that afterward in another place, he harpeth upon the same thing agayne. But sure I be, the mind to be in scripture any thing excerpted, then hath he a very poor remembrance of the scripture. And whither he becriptured a, nor, he hath a very bare brain writte wherein he can yse this argument were aught. For first, as for the scripture, sa he finde no one places the one, in which our fawndour wold nott tell us plainly all at once—Christ in the sacrament of Baptisme have tobe no more to Psedemus if he had would. Could be to the Jews that asked him a token, haue told the no more of his death, sepulture, and resurrection, but the figure of the prophet Jonas the dates (which is allowed in to the whales bell?)

When his disciples asked hym of the resurrection of the kingom of Israel, he made the kingom for a worldly kingdom; did he thus with declare the al that ever he could have tolde them, or at that ever he told them thereof at any other time after: Nay, for the angelist in the referencing neither.

This his man either never red os els forgotten, that able to be fawndour came to be known for Christ, sometime declaird him to be his lite; yet at some other times he for his disciples to be a knowen thereof. So that as for his scriptures (except he have other little red, or few remembered of them) would have made master Packer to spake this folleth argument for shame.

But now what we hath this master Packer sayeth here that our Lord meant nothing els, but to tell them of the graying of his flesh by his teeth for the life of the world, and to make the beleive that he spake it. Now as I therefore may say—first, master Packer, wiser Christ could not have told them by mere plaine words then he did there (if he had done his pleasure that he should spake to the Syrapt of the word, and in what way he also. For if master Packer answer me no; I am sure every wise man willeth him yes. For he spake there not half to playlese of the graying of his body to be shewed, as he did of giving it to be eaten. For as for his death, not so much as once named it, but only sayeth: And the bread that I shall give you, is more own fruit, which I have give for the life of the world. In which words he not once named death. But of the eating, he speaketh to expressedly and by and by, and so spake before, al of eating, and much more afterward to, that he gave them little observation to thence that hement of his death and any word therat, or, but of the eating only.

And some great hope doctors also, construe thos whole words, and the bread that I shall give is my Flesh, which I shall give for the life of the world, to be spoken only of the graying of his blessed body in the sacrament, and neither the first part nor the second to be spoken of his death. But that in the twelve parts Christ etheweth what he would give to eat, that is to toue his own flesh, and in the second part he showed them what he would give the world his clehe to eat, and what commoditie they should have by the eating of it, saying, that he wold give it men to eat; the life that men should have by the eating of it. And therfore he purruth forth borne upon the eating thereof, and upon the yse that they had sake that will not eat it, and of the yse that they could not use it. So that as I sayeth Christ spake and went after the mynde of some hole cunning men, but of the eating only, but be all good men of the eating specially, without any manner question of the eating most playlese, as of which he speaketh by name especially. And of his death (by hether spake of as he spake it) by he spake so corretly, that he rather meant the said it, as the
The third booke.

Was the thing whereof he nothing named, but onely the very gentle to eate. So that where as maister Parkers argued, that Christ nothing mote of genyfge of his selue to be eaten in the sacrament, but onely of his selue to be crucified, because that if he had mett of his selue to be eaten in the sacrament, he could not have told them plainely soe, for nowe good readeres very playnesly proved by the same place, that lyke manner Parkers can not say nay, but that of his body to be eaten by death, Christ could have spoken much more plainly then he dyd in that place, as well as he could have spoken more plainely of the genyfge of his body to be eaten in the blessed sacrament, maister Parkers own argument (if it were any thing) is nought utterly destroyed by his owne expositors whole. And therefore may it be that the man is a yole ma and well oute in argyng.

The 16. Chapter.

If we leave he hath an other argument, to wrythe why he nacked a hymne induction before. And because that he saith that I wyl not go about to be soole you, I will relese you his induction first, and than his argument after. These are his woordes.

When the Jewes would not understand this spiriitual singing of the eating of Christes selue and hymanage of his bloude so as to soe playnesly declare: he gave them a stronge trypple, and made them more hymane, for so they deserveth it (such are the secret subdumettes of God) adding unto all his saynges thus. Who so eat my selue and hymane my bloude, abedeth in me and I in hym. These words were spoken unto the disbelievers into theye farther obstinacy, but into the faithfull for theye better instruction. Now gather of this the contrary, and say, who so eateth not my selue and hymane not my bloude, abedeth not in me nor I in hym, and lyke this to that foilowyd sentence, except ye eat the flesh of the sonne of man and drinke his bloude, ye haue no life in you. Yet it never fall from thy mouth Christes reader, that faith is the life of rightwif, and that Christ is thy living breaue whom thou eatest, that is to say, in whom thou believest.

Here is maister Parkers fall to sugyling, and as an agler lapeth forth hyms trincles upon the table, and biddeth me looke on hyms and looke on that, s blow in hyms hande, and then wyth certayne strange woordes to make men wise, wherby his ingling speche about hyms fingers to make men abide upon that, while he playeth a false cast and concilith with the tother hand some thing flye into his purse of fane as some where out of sight, soe farre maister Parkers here, that maister Christes holy woordes serve him for his ingling bores, and leteth them soothly upon the bode afore us, and hybith vs to looke on this text, and thane loke op on this, and when he hath showed to the thus two, three terces and bode loke upon them, he releth them as not wherefore, nor what we that synde it imm. But he cannot they be soe playly against him, he leteth them snycke awaye, and then to bleeke our eyen and call oute saynde fro the matter, by he taketh his ingling fro the commendation of faith, and wrythe that about his fingers, and saythe. Let it never fall fro thy moude children reader, that sayth is the life of the rightwif, and that Christ is this lyvlye breaue whom thou eatest, that is to saye in whom thou believest. What are these woordes: good children recr to the purpole. At this wyl I say to you remember to. But I wyl saye you remember the written, you wrythe this agler goth, that would wyth by-dyng his looke by here upon saith, iugle awyth one greate poynt of saith from hym, and make us take no heed of Chrestes woordes plainly spoken here of his beinge eating of his holy bode. And therto bese remember sayth as he sayde. But let it remember wel the: with specially this perche therto, that hyms agler with by-dyngus remember, would sayn haye to for sige.

But now after this induction, for the ye commeth wyth hyms woordes arguments in this woode.

For our paedists take snycke and whynke here boody, as to eate the natural body of Christ under the forme of breaue, and to drinne his bleeu under the forme of wyne, then make all young children that never were at Gods bode departed, and all thine menne that never dranke his bleeu be dampeyn. For our louver Christes whiche is the way to trothe, and the truth it self, and the very true lye also, confide and wold takelye s breaks his promise, by which he promised his church to be therby bleeu selfe unto the worldes ende, and to sende it also the spirite of truth Christ teach it and
As I heard it into all truth: than holdeth order both of these words of Christ, and their other words of his also. But if a man be borne again by the water and the holy ghost, he can not be the kingdom of God, and of many other words of his mouth, many create doubts as to right hard and inexplicable. But now I am more sure, for the trouble can not be but true, Christ's promise shall ever hold, and be kept, and therefore that his church evermore by the means of his holy spirit, which maketh men of one manner mind in the house of his church, so fall in a concord and agreement together both on the true sense, and so be led into every necessary truth, that by my strictung of any part of scripture, it shall never but be fed to fall into any damnable error. Which thing was the reader of the former part of this book, making the truth not to be discerned, through the knowledge of the church of God and bad both, against William Lyndal, that neither he nor in these heresies among them all, I shall never be able to obey it.

Boys as to his arguements concerning the men of age, it were a little more strong if the blessed body of our Lord were in the blessed sacrament under fowrours of bread without his bloud, which while it is not, nor they receiving, is not a sacrifice nor oblation, whereby to the interest thereof referred both the forms, that the thing should agree with the figure, the figure I lay of the bread and wine that was offered by dechisten, as matter and order argument is of a seable force. Which things because I purpose ones to touch the body of Christ in an overing to doctor Barnes treatise specially made of that matter, I hope by here matter and order for this time with no long time thereof. But to shew that the same is a little writhe is in his wyle argument, with which both Chist's general words, but if you ate the body of the sonne of man, and drink his blood, ye shall have life in you, he argues but generally that alone and women and children, that drinke, and never eat his body a maker drinke his bloud, that be damned, by the feste of the foursome of arguing both these general words. But if a man be borne of water and the spirit, he shall never be the kyngdome of God, Pastor Pastor may argue generally, that who doe before he be baptised by water and the spirit shall be damned. And therefore concludes, that many martyrs be damned for lack of baptism in water, or for being baptised in their own blood, and thus you see good reader how substanctial his argument is.

C. The iii. Chapter.

If the rite of the law of Christ command nothing to give his body to be eaten, master Pastor upon these words to the disciples whom he offended with his words, saith: This is an hard word, which he that receiveth, may be justified in an other wise argument under colour of expounding that text in this wise.

If these words, by no not only offend the that hated Christ, but also some of his disciples. They did offend faith the texte and not matured as Pope to sift out of truth. If these words, the good reader of offending, and meaneth that I shall answer the one in a more convenient place. If these disciples saith: This is an hard saying, wherein we hear hym. These disciples, because no less in Christ's visible flesh, and in the body of his words, then both now Pope, believing hym to have spoken of his natural body to be eaten with their teeth. Here master Pastor maketh as though the catholic faith in the blessed sacrament, were but my faith. But 1. Epistles as I do confess that his herefor is not only hym, but that he hath felowes in the same fall, not only Prayde and Tindal, but Wyclif also, and Wyclif and Huskyn to believe a leuke sort of wricated heretikes must must he confess, if I can say true, my faith is not only my faith, but that I have felowes in the same faith, not only the common holde multitude of all good Christian countries this fente hundred years, but specially by men that help saintes whole words I have rerected you before upon this same matter, as Theophilus, and saint Bede, sainte Pirinus, saint Hilary, and sainte Augustine, sainte Cyril, and sainte Chrysobole, I playe woordes of everyone of all whom, I have here already brought you both the argument of master Pastor, putting the it selke felowes of mine in my faith at reste, the text of this and word of this frate part of bys. And ye here I say, master Pastor matter in nothing behide of holye saintes authority at all, as well the same saintes as other, to fill by the melles at the seconde course. And where he bringeth to the fore him in his seconde parte.
The third booke

Affine. Tertullian, and Saint Chilosophæ.

For in all these sirste course he bryngeth forth neuer on thole these dygles I warrant you that wilke I come to them, but barely sarify his booke.

But wher maiter Hafker saith that

Hosce lycheth in y visible field of Chil

to be eaten as these dygles and these Jewes byde; he is bold to saie what hym-
selfe saith, bicaule he goeth inuincible. For els how could he; for shame saie that we
that are of the catholike church, thinke
that Chilis goweth bys visibles field to
eate, as these dygles and these Jewes
thought, when euer man well weteth

Hosce dygles and these Jewes, thought that they wold receyve bys

Hysly bleise cut out as fapit Augynye declarly in visibles dead peices, and euer

Man as wel knoweth and maiter Hafker
to, that we thinke that we do (and so

In bole we do) receyve and eate bys felthe

Inuincible, not in deadde peices, but bys

Quicken of body howl, under the visi-

Bleise forme of bleise. And therefore you

See good readers what troube is in this nam.

But now goth he forth and commeth

to bys wulle woorthyfull arguyent a faith.

Ahphe offence Chilis being said:

Bode this offend you, what then wil you
saie, if you see the somme of man ascend
ythere where he was before; If I fete
you to eate my felthe while I am here: it

That much more offend you to eat it whe-

It that be gone out of your sight ascended into hea-

Ten, there sitting on the right hand of my

Father untyl I come againe as I went, that is to judgemen-A

Tyrposis of these words of Chilis,

I have good readers thewed you before, ac-

Cordinge to the myndes of holy do-

Cours and sayneth, that by these words

Of bys ascencion he gavete them warning

Before, that he woulde bys ascending

Up to heauen, make them a planye pise

If they were deceived, what they thought

It coule not bee, that he was descended
downe from heauen, and bys ascen-

dyng by wpyth bys body hole and unmi-

Rith, make them a planye pooste that

They were deceived, when they thought

He would in peeces cut out, and to gyue

His field to the as he shulde give it fro him

Selie, and theroe leese it hymselfe. For

Hys whole body ascending, shoulde we

Pooste that though his apostles had ev-

cereone eaten it: yet shoulde it still whole

Hym selfe, that they shoulde thereby not

Done afterward, but that as eche of the

Had it, and byd eate se, and pet hymselfe &

Had itspot, and al at ones in xu. dures

Places in earthes, and hymselfe ascended

After whole therewith into heauen: so

Shoule ever after all good christen folk

Receive it whone here in earth, and hym-

Selfe neuer the leste have it whole stll

Wpyth hym in heauen.

Thys beynge good chilis redes the

Mynde of our sauiour in those woordes, as

By the holy doctours and sayneth well

Apoere of old: now cometh thys new

Broken doctor maitre Hafker, with

A pyle explication of hys owne hayne,

Would make be wone that those wodres

Wpyth which (as the old doctours testifiy)

Chilis confirmed the sacrament, in de-

Clarly hys power by which he wrought

That boverty millacle in the sacrament,

Our sauiour but hymselfe spokne against

Hys miracles in the sacrament. For thys

By the dooth maitre Hafker make Chil

Suppounde hys owne woordes and say:

If it offend you to eate my felthe,

While I am here: it shal muche more of-

Fend you to eate it when my body shal

Gon out of your sight ascended into hea-

Ten, there sitting on the right hand of my

Father untyl I come againe as I went. A

There were good readers two cases

For which those Jewes and those dy-

Ges were offended at the hearing of Chil

Whan he said they shoulde eate hys fel.

One was, the strangenesse the impos-

Siblity they thought was therin, the

Other was the lossthomes that they had

There. Now said maitre Hafker meaneth

Here for the impossibility by reason of

Differencie of the prescence of his abside;

I can not se why they shoulde be more of-

Fended after hys ascencon then before.

For is it be possible for hym to make his

Body to be in mani dines places at ones

In earthe: then it is possible for hym to

Make it at ones in these two dieres

Places earth and heauen. For the maure

Sheere not in the farre dysstance of the

Two places a funder, but in the diuer-

Sity of the two places, having in them

Both one bodye be they neuer too were to-

gether. And as for the differencie of his pre-

Sence here in earth, a his abside hence,

Bys absonention into heauen: maiter

Hafker is more then made to, put that

For a differencie, as a cauli after the aces-

Sion to make them more offesded to heare

Of the eateing of his body. For if he make

As he e a both, his body to be as well here

In earth as he heauen: the is his body no

More absent from heene then from these

As for
The third booke.

as so: the verite of his presence in the place, though it be more absent in consideration to be that not his body here, but in the fourme of bread. But the blessed sangeloies, see that one blessed body of his in heaven, and here in the blessed sacrament both at once. And thus you see that master Fasker argument hath no pryt or strength, he meanes for impossibilitie.

How if master Fasker here meanes, that after Chrystes ascension into heaven, it should be a thing that should be read more offend the Jewes to eate his flesh, that at that time while he was here as a thing that would be then a much more lathome meanes: What beui holds master Fasker to beare y madde unple with that to thinke that his glasped flesh should be more lathome to receive then it was when disposed.

And yet either he meant thus, or else he lacketh the way to fonde the wordes, with which he would expresse his mind. For these are the wordes that he makest Christ to saie.

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

You see now that he faith it that more offend you to eate it when it is gone out of your sight into heaven. Now if he had meant in the other maner so: impossibilitie, he would have sayde, except he cannot speake, that it should had offended them to haere it colde the thay that they should seate them, when his flesh kept for farse absent from them, then to haere it told them that they should eate it while it was present with them, and not lathome it should then more offend them to eate it.

For they shall not be offended with the eating it then not. 
For he that can tell how to speake and expresse his owne meaning he meane by him selfe where he faileth it shall more offende you to eate it. he meane that he should haue reason thinke his flesh then more lathome to eate after his glorious ascension, then it was ere byed. Thus it appear that master Fasker meanes. And verily if he so meane, he had a madde meaning. And if he meane not so, then hath he a madde manner of speaking. And yet besides that, his meaning is as madde that waie as the tother.

For as I have herde you, the thing in no more impossible to Chistte to gonne them his body to eate after his ascencion then before, and therefore is master Fasker a false to say, that it should more offend them to haere that they hold eate it after his ascencon then before. For by that eating he should not lose it, but both me may haue his body here in earth with them, the sangeloies may eate it in heaven with them, and himselfe may eate it both in earth and in heaven with him, and all this at once.

Wherein lest master Fasker might make some bero, that I doe as he faith I doe, as in this matter Fasker both himselfe, that is to witte, mockes in this matter 3 beroes shall good readers, heare what holy saief Chisttisome saief: 

Helyas left unto helyes his man: Chistis, hom. 2 tell, as a very great inheritance. And in po, populum, here be a great inheritaunce it was, and more precious then any golde. And helyes was a double help, and there was then Helyas about and Helyas beareth. I know well why thou thinke he was a tuck a pleased man, and you Would fain ech of you be in his case. What will you say then, if I thinke you a certain other things, that all these that are beened with holy laticamites have receiv, farr ere excelset helyes maite. 

For heliases in Q devd left his disciple his maite. But the sonne of god ascending up, hath left bu to be his flesh. And as for helis lewing his maite to his disciple, left it from me notable himselfe. But our fauour Chisth hath hanging and a botth left it still with us, a yet in his assencion hath taken it with himselfe to. Let never therfor ever our hearts fall so faire not by not lament and bewayle, nor deade the difficulties of the troublous times. Fo: he that neither hath refused to shed his blood for us all, and hath also byede that, genu nunc vos all his flesh to eate, and the same blood againe to drink he will refuse nothing y maye servere for our saluation.

Hode saie you now good chistten readers: dover not faint Christisome with these wordes, affirme you plainly to the substance of that I saie, as plainly destroy all that master Fasker saith in his heretical exposition of these wordes of Chist, which he construe that, as he would thereby make a repugnance between the being of Chrystes blessed body in the blessed sacrament, and the being of his body by his ascencion in heaven: For though master Fasker saie they cannot stand together, but is utter repugnent, that his body sholde be here in earth before domes day, because that be not A. A. 1.
The third booke.

A till domes day it shall be still in heaven: yet faith d. Christ stone plainly, that maffier Pashcer in his expostion yeth. For he faith that Christes blessed bodye is both in heaven and also in earth in the blessed sacrament in dode.

And therefore let maffier Pashcer leve his testing with me, 4 go se 4 rape a-gainst d. Christ stone. For he cobereth you maffier Pashcer you se well, a little more clerethen I. And then whether of them twapen shal beleue 4 take for the more credelmen, maffier Pashcer, 4 holy sainct Christ stone, every mannes bowd wicke that any withe bath, will wel ferue him to se.

The thi. Chapster.

Be maffier Pashcer, to siewe you a further declaration of this withe, first with upon his owne and worthyfull exisitio of these wordes of Christ, he resteth that fond argument again, that Christ ment not of eating his body in % sacrament, because if he had ment it, he couthe 4 woulde have declared his meaning more playnly. And in my matter thus maffier Pashcer faith.

Here might Christ hau enuiron this disciples the losse of the eating of his body in fourme of bread, hadd thys been his meaning. For he left them neuer in any perspettice 4 dout, but aught all the wapes by similitudes and famillere examples, to sath them plainly, he never spache them so hard a parable, but where he perceived their stebbe ignorance, anon he helpeth them, and declared the. Pec 4 sometimes he preuicted their asking with his owne declaration. And then be 4 not he did not se 4 pres by bely, nor he cometh to the 4, and not to leave us in any dout 4 ignorance, especially the chief point of our salutacion, which is deoth in belief in his death for our sines. Wherefore to put the out of all dout as concerning this eating of his body in thinking of his blode hold good everlasting life, where they take it so; his body bothe to be eaten with theye self: the body of Christ. It is his spirit that geventh this life. By hisel she profisteth nothing at all to be eaten as you meche so carnally: It is spirital mean't that here speake of. It is my spirit that doth the bestes of men to me by fayth, so refreasteth them godly. Be thereforee carnally, to thinke 4 I speake of my body to be eaten bodely, for so I profisteth you nothing at all. How long will you be without understanding? It is my spirit; I tell you that geventh life. By hisel she profisteth you nothing to eat it, but to believe 4 it shall be crucifys 4 suffer for the redemption of the world be it profisteth. And when ye thus believe, then eate you my flesh and drinke my blode, that is, ye beleue in me to suffer for your soules. Wherefore, it be profisteth these wordes: By hisel she profisteth nothing at all; it cannot therefore be false. For both the Iews 4 his disciples murmured and disposed of his flesh, how it shoulde be eaten, and not of the offering thereof for our sines as Christ meant. This therefore is the same anker to holde by, againste all the obersertions of the papistes, in the eating of Christes body as they say, in fourme of bread. Christ spake, By hisel she profisteth nothing, meaning to eate it bodely. This is the key that solenth all these arguments, opened the way to se, by all these and abonimable blasphemosies upon Christes wordes, breuth their sleekt tagel over the bread, to maintaine Antichristes kingdom therwith. And thus when Christ had declared it, and taught them that it was not the bodily eating of his material body, but that eating with the spirit of faith, he added saying: The wordes which I here speake unto you, are spirit, and life, that is to saue, thy matter I here haue spoken of with so many wordes, must be spiritally understaned, to genre thy lye everlasting. Wherefore, 4 cause why ye understand me not, is that ye beleue not. Here is to % conclusion of all bys sermon. Many a sone procese have I readde, good chisten readers, but never read I neither a more salthe, nor a more tale than this is. For thefect 4 the purpose of all this procese is, that Christ in all his wordes spokethe in this bi. Chapster of % John, meant nothing of eating of bys blessed body in bys blessed sacrament, but only of an allegoricall eating of his body, by which he meant only thee shoulde believe he shoulde be crucifys a saine his blode by for redemption of the world.

Now that our caution beside all such allegories & other spirituall understandings, playnly ment of the very eating of his blessed body in the blessed sacrament, you have good readers already seen by so many holy doctors and sapientes, whose playn wordes I have rehearsed you, that no man can doubt but that in the
The third booke.

In the whole conclusion of his argument and his exposition, master Paster hath a hugeful fall, erecting any man double whether master Paster be better to be beloved alone, or hole holy doctors among them all.

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

In this proceedeth he two points. The first is that Christ could not have made it open and plain in this place by clergie evident words if he had not the eating of his flesh in the sacrament. The second is, that by these words, it is by spirit that geneth life, my flesh professeth nothing at all. The words I have spoken to you, be spirit and life. Christ both plainly and clearly declare, both that he meant not the eating of his flesh in the sacrament, also he meant only his belief that he should die for sinne of the world.

Now touching his first foolish point, I have confuted it already, and showed you some samples, where Christ could at some time have declared the matter much more openly than he did, and that in great matters of our faith. For I think the sacrament of baptism is, a principal point of our faith. And yet Christ taught not Nicodemus all that he could have to be therin, as I said before.

And longeth it nothing to the sceptre to believe his remission of most all sinnes? I suppose yes. And yet could Christ if he had could, have declared more carefully those words of his, who to blaspheme the substance of man it shall be forgiven him. But he that blasphemeth the holy ghost, shall neither be forgiven him in this world nor in the world to come.

So godly men thinketh other, but that it is a principal article of the Christian faith, to believe that Christ is one equal god with his father. And yet Christ, albeit that by all places set together, he hath declared it clearly enough in conclusion, to them that will not be willing and contentious, yet he he not in every place where he spake thereof, declare the matter to clearly as he could have done if he had wold. Which appereth, by that that in some other places he declared it more clearly afterward. And yet in all the places of the scripture set together, he hath not, nor would not, declare it in to plain words, as he could have done. For then should there never have needed any of those comenies, that all the holy doctors have made upon it since. And surely so faith Luther these other heretikes, that there need be none. For all the scripture (they say) is open and plain and plaine enough. And therefore they put everyone man and woman unlearned in both holy and courage, to be in the scripture sufficiently their own masters thing both themselves. But while they thus teach many them, they forsake that by the holy doctors, teaching they should holde their peace the life. And in deed so were it god they did, but if they taught better.

And thus for his second point, you the good readers, that master Paster maketh men perceive him for a double sole, who it was not enough for him to come forth with his holy once, but he must also his name bring in this his one holy swall.

The 6. chapter.

Now as touching his second point, in that it is a world to see how strongly man handles it. For whereas Christ hath by so many open plain words before, taughts declared, that he would give his own flesh to be eaten, and his own blood to be drunken, and to often repeated it, and in such a effectual way incited it, and as who should say, here into thee; heeades, that sauing for the soules matter of the eating which he declared by his word and his deed at his holy maundy elles as for to make men sure that hereby eate it and drink it they should, there could he never more clear words have been of any man despised, no; by master Paster himself desired: nowe cummuth master Paster forth with certain words of Christ, by which he faith that Christ clearly declareth that he meant to clear 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 benefit of his death for mennes sinnes.

Now the words of our saviour that (as master Paster faith) are these. It is the spirit that geneth life, my flesh professeth nothing at all. The words that I have spoken to you be spirit and life.

These words have, godyreaders, in themselves, neither any tinge in dispossess of the very eating of his flesh, nor for the profane to defile the believe of his death. For these words as Saint Austin declareth, speake not precisely against the A.L.G. eating
The third booke.

Seating of his flesh, as he meant to gear it them with the spirit and the life therein, but against the seating of his flesh alone, dead and cut out in gobbettes, as they conceived a false opinion that he meant to make them eat. And as I have shewed you before; Saynt Cyril expoundeth these words after the same manner, and other holy doctors too. And now if ye read again master Parker's words here: ye shall finde that all that femeath to prove his purpose, is only the words of himself, and nothing the words of Christ, but himselfe expounding Christ's words in such wise, (that as I have shewed you; Saynt Augustine and Saynt Cyril, and other holy doctors, expound it clear against him.

This same argument were aught wrongly, that he layeth against the interpretation of all that expound these words of Christ, to be spoken of the very seating, by which we eat his blessed body in the sacrament, it wolde make against no man to see as against himselfe even here in this place.

For it be true that he saith, that if Christ hadde meant of the seating of his flesh in the sacrament, he might it wolde haue in this place tolde it them plainly, because he tolde them not that pointe out plainly, therefore it is cleere that he meant it not. Then saue I, that saith in these words with the master Parker saith, as the very anker hold, Christ both not so plainly declare, that he meaneith by the seating of his flesh, the beliefs that he should dye for our sines, as he could if he had woulde, and would as master Parker saith if he had so meant: this is therefore a plaine proofe by master Parkers argument against master Parkers mind; your latour meant not so, then is all master Parkers master go.

Now that our latour useth not here declare that pointe expressly, that he meant nothing but that the; should believe that he shoulde dye for them; I will haue master Parkers owne words to bear me recorde. Which will I wene, make master Parker somewhat more with him self, so as weyng them in himselfe, so fitting against himselfe.

For where he faileth, that both the Jews and the discipules mistrusted and disputed of his flesh how it should be eaten, and of the offering thereof: for our sines; this declared not witnesseth well for our part against his owne, that our latour declared more plainly his mind for the seating of his flesh, then for the offering thereof: for the death for our sines. And ofver truth so he did in deed, though master Parker lay upon hundreded times. For of the seating of his flesh as I have before said, he spake very precisely, and plainly, and often, and of this offering by oppon the crosthe, he never spake plainly so much as one word.

For as for these words which master Parker calleth the anker hold: It is the spirit that giveth life: my flesh profiteth nothing at all, harte not one plaine word to his purpose at all. For all the better here, that he could take of these words, were no more but: Christ hold tell them that the spirit is a thing that worketh with the life, without which of it selfe it coulde not passe the at all; and therefore the words that he spake were spirit and life, and to be understood spiritually, that they should eate his flesh with his spirit: so naternally that they should eate his flesh alone without his spirit, cut out in dead pieces of flesh, as they hadde conceiv'd a fond opinion thereof, out of whiche he said all this to bring them but yet not so much as he could haue saide and he had would, no woulde not because of their onwormishiness to heare it, and yet that they should eate his flesh, he tolde them cleare enough.

But as I say, what one word is ther in all these words of his anker hold, whereby master Parker may take one handfull holde, that Christ here tolde them so clearely, that he meant the offering of himselfe for our sines: he preacheth in all these words not one word of offering; no of crucifying, no of death. And by master Parkers owne argument if he had ment that way, as hee would have, he would also haue tolde them plainly thus: S. 28, I meane not that you shal eate my flesh, but that you shal believe I shal dye for your sines. And such he said not thus, master Parkers owne argument hath cutte of his cable rope, he losst his anker, and runne his ship himself against a rocke. For he faileth, that if he had meant it, he would have tolde the plain word to put them out of all doubt.

And her ye see now good readers, by meane thereof they one, as well by expostutions of all holy doctors to sayntes, as by wise argument of master Parker himselfe, to what wise wasmployfull ende, this royal bragge of his is comes past, in which he trumpheth over the catho...
The fourth boke.

A catholicke church & the blessed sacrament, where he dooketh thus.

This therefore is the sure anker to holde by, against all objections of the Papistes, for the meaning of Christes body as they lay in forme of bread. Christ said by the prophetic nothing, meaning to eat it bodily. This is the hope that solenly all their arguments are opened every way to show by at their false and astonishing blasphemous lies upon Christes words, yet better their height lingling over the head, to maunce in Antichristes kingdom therewith. And thus when Christes had declared it & taught them that it was not the bodily eating of his material body, but eating with the spirit of faith; he added saying: The words whereof I here speake unto you are spirit in life; I am to say, this matter I here have spoken of to many words, must be spiritually understood, to geue ye this life everlasting. Wherefore the cause why ye understand me not, is that ye believe me not. Here is to the conclusion of all his sermon.

Sith your selfes been good readers, that in this matter in this whole exposition, ther are against master Waster, not only a catholicke church of our time, but also old holy doctours & fayntes which with one voice expound these words of Christ to be spoken a certain of that eating of Christes flesh, by which it is eaten in the blessed sacrament, against which point master Waster here vageth in this his curious boatse, rapling upon them all that so teach ye believe, under his sightfull name of Papistes. I wold write of master Waster, whether saint Bede, saint Augustine, saint Ambrose, saint Hilary, Cyprian, saint Chrsin, & saint Chrsleome, were all papistes or not. The answer pe, and say they wer: than shall be make no man that wise is, all named of papistes (as obvious as he wolde make it) the granns be so much good men, and such holy doctours & fayntes here papistes.

Now if the answer were nay and say they wer not papistes, when he maketh it plain & open unto you good readers, that he played but the part of a solif擒 caper, and a letter, both but due and mark all his owne fraternitie, when by ruing against papistes, whome he would have taken for folk of a sallie faith, he dissembleth the truch, that his heretic is not only dined by them, he calleth papistes, but by them also whom he calleth for no papistes, whom he cannot but confesse for old holy doctours & fayntes, not to cast to blind he, but you plainly perceive by their own words which I have rehearsed you, and yet shall hereafter more plainly perceive, by me holy doctours & fayntes of the same sorte, by me plainly words also of the same, that they doe all with one voice expound these words of Christes mentioned in the vi. Chapter of Sain John, so to be spoken a certain of that eating of his flesh, by which we eat it in the blessed sacrament.

And thus have I good readers, answered you all manner papisters arguments, by which he reproueth in general under the name of papistes, all those that is to wit, all the old holy doctours and fayntes, that contrary to his heretie expon the said words of Christ to be meant of the very eating of his flesh, and not only of the believing of his death for our saine.

And nowe will I come to his subtile disputacion, he maketh against me by name in special, to surfe such things as I in my letter wrote against Jo Frith. &

Here endeth the third boke.

The third boke.

In the vi. Iesse he saith Here maketh Jo. Doxe this argument against the young man. Because the Jewes mercysiel at this saying: my selfe is very manske and my bloud drinkes, and not at this: I am the Iesse the very mine, here for this lyfe he lay selfe, &c. must be understood after the literall sense, that is to witt, even as the carnall Jewes by itode it, iurmouring at it, being of feed, going their wayes from Christes for their carnall understanding thereof, the latter textes. I am the doxe &c. must be understood in an allegory a spirituall sense, because his hearers meruell nothing at the matter of this. I have good readers, before this argument he speaketh of another argument in that.
The fourth booke.

In that epistle of mine against Mr. Fyfe, which although it went before this, yet because it would not well be stoped, master Walshe was content to subside it. But I have afterward anony lay it aside him again, and sette him to it with a celest, that he shall not say but he saw it.

But now as to this argument of mine, that he made it first, I misfortuned to make to felo, he taketh even a pleasure to play with it, therefore he stopeth it & stopeth it again, that full wisely ye may be vall & vail, and so hal he say your self where you see at. But yet though he winne himselfe to the stoppoy, it was no great wise to lese his wor."kip in the referting, with falle bearing in hand, that I saw that those words of Christ must be understood after this letter, that the carnall Jews took them in murmore & went their waye. For they take it of his flesh, to be eaten in the self same fleshlyoure, and as holy sainti, all wyse, if they holde have eaten his flesh dead without life, spirit, as bisce or mutton is cutte out in bochers, propre. And I am veri sure, that master Walshe hath no suche word in my letter, whereof he may take hold to say that I say that chileke wordes shoule be taken so. But this is no newe fashion of these folkes, to heere the other monnes arguments in the ma.ption of those other as themselves joy to make them, and then they make them such, as themselves may mak safe fullye the which while master Walshe hath done with pine, yet hath he little advantage therby. But to thencry all thing halfe the nope open before your eye, I that heere you find the thing he wolde he content you saw not, his is to wit, mine own wordes as I wrote them, where he referrith as himselfe make them newe. These were god reade my wordes.

And over this the very circumstances of the places in the gospel, in which our fasion speketh of that sacrarme, may well make open a difference of his speche in this matter of all those other, and so he take all those but in allegorie, to speake he this playfully, meaning that he speake of his verry boles & his verry bloud belis all allegories. For neither when our loade saide he was a bope wine, nor when he laid he was doxe, there was none that herd him that any thing mer.uelde thereof. And why; because they perceived well heement not that he was a material bole in doxe, noe a material doke neither. But when he said that his flesh was very meate, his bloud was very drinke, that they hold not haue eate in them, but if they did eate his flesh and drink his bloud, than wer they almost in such a wonder thereof, they could not abyde. And wherefore; but because they perceived well by his wordes and his maner of circumstances lide in the speaking of them, that Christ speake of his very flesh and his very bloud in doxe. For elles the strangenes of the wordes would have made them to have take it for swl; an allegorie, as either his boles of the bole of the doxe. And then would they haue no more merueyled at the tone, then they did at the father. But now whereas at the tone the wordes they merueyled nothing, yet at the eating of his flesh and drinking of his bloud they doe merueyled, and so the bloud moved, I thought the matter to be, they the word to be, the word to be great, that they asked how could they do, and rened them all their way, whereby we may wel see that he speake these wordes in suche wise, as the hearers perceived that he ment it not in a parable nor an allegorie, but speake of his very flesh and his very bloud in doxe.

Lo god readers, here I speake of Christ very flesh and his very bloud, as the truth is in doxe. But here I say not as master Walshe said I say that Christement of his flesh and his bloud, in suche wise as the Jews thought that to take him therfore, which thought as you have herd, that they shoule eate his flesh in the self fleshlyoure, and also piece. mele in lothy dead gabbetes, withoute either life or spirit.

And now you have seen his truth in rehearting; you hall se a newe of his by sharpung wit in the stoppoy. Whereas in first after his ingling fashion, to eare the reder with wondering, he making well the matter, thus he beginneith with a great graunte, goeing the world wide warning to beware of one.

Lo chil serene reader, here hall thou not a talk but a great tunne fall of goddes wicthlych, and pernicious pernicious of goddes holy bloud. And as thou feelest him here faithly and peytently destroy the pure sente of goddes word: doth he in all other places of his bokes. Lo god readers, nowe have you a great high tragicall warning, with not a little fall but a gret tunne fall at once, of my mischievous pernicious fall pe.

A
The fourth booke.

A silent perseverance and destropping of the pure sense of Goddes holpe wordes in this one place, which he will haue made for a plaine proofe that I doe the same in all other places.

Now god reades, albeit that it might mildepay me by overlookt and mishandle this one place, and yet in some other to write well enough; yet am I content to take the codication at maister Paskers hande, that if mine handling of this one place, be such an heinous handling, as maketh it such a pernicious pestillent, not only perversion, but also destructiion of the pure sense of goddes holy word; I never make examination of any other word of mine father. For if then further with confesse mine here, I have in all other places in ten thousand every where.

But not on the torber one, though you would haue ende to finde that in this place, I have not committed my self in misinterpreting of some one word for another, without the effects of the matter changed; then will I require you to take my faulte for no greater then it is in deed, nor mistaketh all my writing for that one word in this one place misleaded without the compassing of the matter. For suche a manner misinterpreting of a word is not the destropping of the pure sense of goddes holy wordes. And therfore if you finde my faulte god reades no further then suche: ye will, I doubte not, of your equitie, bynde maister Pasker loose his iniquitie, and change his high tragedall textrue, and turneth his great tunne full of pernicious pestillent false perverting popisone, into a little cask of wholesome drink, though somewhat small and rough roasted wine. And therfore let us now see wherein he layered this great high heape of mischievous perverting. Lo, thus god reades he faileth.

D. 1. Where faith, they murmur at Chisfes saying, my selfe is very meate to that is not so. Neither is ther any such word in the terre, except Dope will expound murmurers so, I despise them. They murmured, that is to saue, they murmured, as he expounded so, to the disrepute & cowards, he must die, as it behooveth him to doe, that is to say, it was expedient and of god congruence that he should dye so. Chis Pore may make a manne to signifie an afe, and blacke white, to bleare the simple eyes. E. 2. 3. Now god reades, I wote well that you consider that the caule wherefore I spake of the murmuring that they hadde which hearde Chysfes speake of the care & ting of his selfe, was because that none of those that hearde hym at other ympnes call himselfe a byne or a drowned, meruelled anything therat: so that by the great difference of the behauour of the heares, it mighte well appearre that there was great difference in the speaking, and that the other two were well perceived to be spoken only by way of allegory, and the third to be spoken of his verse stede in deed, where as Chiste holds opinion that this was none other wise spoken, but onely by way of an allegory, so as the other twayn were.

Now god reades, if you reade my wordes agayne, and in every place of them where I warne they murmured, it would like you to putte out that wordes they murmured, and lette in this wordes they murmured, in the deed thereof; ye shall finde no change made in the matter, by that change made in the wordes. But you shall see my argument shall stande as strong with that wordes, they murmoured, as with these wordes, they murmoured, for when at the hearing of Chystes wordes, speaking of the eating Johnas of his selfe, the evangile wetheth that manye of the heares murmoured, and John is neither at the calling of himselfe a byne, nor at his calling of himselfe a doze, none of his heares murmoured so; that matter of speaking it appeareth as well the difference in Chystes speaking, by the difference of wordes hee heares at the tong word murmuring, and at the other two not murmuring, as at the tonge murmuring, and at the other two not murmuring.

Lo, thus you see god reades, that in this matter in which maister Pasker maketh his great ou trebpon me, for changuing of this word murmuring, into this word murmuling, Sith there is no change in the matter by the changes of the word, but mine argumentes as strong with the tonge word as with the other, I neither have done it of any scande for advantage of mine own part in the matter: no yet with the change is but in the tonge, without change of the matter. I haue not thereby perniciously and pestillently by the whole tunne full of faithed at once, perverted and deforced the pure sense of Goddes holy word, But it appeareth well on the other side, that maister Pasker hath givene here, I will not bee so lore to save a tunne full, but at the least with a little prey tatt of A. A. 16.
The fourth booke.

A his little pretty faltends, with which a little he pietely helpteth me.

C. The ili. Chapter.

But set shall you nowe see his
wit and his tongue both a little better tryed, and both upon his
place, with which with his
semblances, he ma
ket his part so plain.
As so: sporer, of which he speaketh
here, we shall doake of after in another
place. But nowe touching this woyde,
they miscarped, master Parker layeth thus:
That it is not so, for there is no
such woyde in the text. So you see,
god rebels, he faith two thinges. One
that it is not so, and another that there is
no such word there in the text. As for the
woyde god reader, I will not creatyure
truye with him. But where his layeth it
is not so, therin aftermeth that they
ncuayed not: I thinke the woydes of
the text will well maunter my saying.
For god reader, when they sa: How
they can be gree of his slepe cate: And wh
they sape: This word is hard, and who
can heare it? Do not these woydes prove
that they miscarped and thought it
strange, when they called it so hardy
no man might abyde to heare it, and as
howe he could doe it, because they
thought it impossible:
Nowe you see god readers, that the
godspell saype the self same thing that
I say, though it lay not so. Leave woydes
and therefore let no master Parker in
laying this not so.
I say by this wise way of master Par
ker, it is had written that Abislon was
angry with Ammon his brother for:

disploting his sister Thanar: master Par
ker would say, loe good reader, here thou
hast not a tast but a tunne full of spores
jucious percutting of gods holy word,
as thou seest him herefalsely and pelfes
lye before the pure sense of goddes
woyde; so doth he in all other places of
his witshe. For where he saie that
Abislon was angry with Ammon, it is
not so, neither is there any such woyde
in the text, except so: Poxe will expounce
to: verses and st strophe, he hated hym, y
is to saie, he was angrype with hym, as
he expouned: Vexatibilis, he icravature, then
ncuarped, that is to say, they mer
napped. And thus may this Poete make
man to signifie an ache: For the bube
saie not as Poxe saie, that Abislon
was angry with Ammon. For the texte
saie ther no more, but that Abislon hated
Ammon, and caused him to be killed.
How like you now good readers, this
wise fution of master Parker? This
poyneth not him a Poete that can make
a man signifie an ache, but poyneth hym
rather in stede of a poete, and in stede of
a man a very starke afe in bede.

C. The ili. Chapter.

At a very trouth good reader
not without a good cause and
a great, I Job rather touch at
the thing that was the cause
of the Jews murmur and
their disposition when they disputed
upon the matter, the I did their murmur
and their disposition. For of trouth where
he layd of ymicle that he was a dooze John,
there we disciption among bys hearers,
upon that word of his, and upon
other woydes that he spake therewith
at the same time, so that the gospel faith
Johns.
And there was disposition among the
Jews upon those woydes, some saying
that the devill was in hym, and some lay-
ing npe, that the devill was not wone
to make blind me set, as there was here
discussion and disputing upon therewords
of eating of his sthee. But in the
Chapter they nothing miscarped of his
calling himself a dooze; so he expouned
the parable at length, so that they prece
ved well that he called himself a dooze,
but only by waye of an allegory. And
thereof of calling himself a dooze, they
ncuarped not of that word when he de-
clared it, for they perceived it for a para
ible. But they disputed upon that word
and upon his other woydes also, wherein
he said: no man could kilke him aga
inst his will, and that he would be y
for his sthee, and that he hadde power
Johns.
to persue away his soule and take it again.
Of these things they disputed, thought
them strange and mercuriouste.
But not so the woydes of the matter of
speaking, but so: the very matter, for
all the under fonde the woydes merre
tly well, but manye of them believed them
nor. But not one of them did take that
woyde, I am a dooze, as that they mer
napped howe that could be. And there
fore none of them so: any such vowe
said there, howe can he be a dooze: as
these Jews layd here, howe can he give
his sthee to eate? And therefore as I
lay, therin appeared well, that our saute
our
At his second solution, he specially thew with his bese intelliget and cunning, and mine oversight to shamefully, for therein for thus he soothed.

But perhaps his lode law pleasure, let me grant him that they murmured, is as much to save as they meuneful, because per chance the one may follow at the other. And they, by no means I ask him whether Christes disciples and his apostles, because he out and interpose him not, when he taketh the doze and the hyrne, and whereas he hyde my selfe. If he say no or nay, this scripture is I playne against him. John. 6. 13. If he say yea or yea, then yet doth I ask them whether his disciples and apostles, thus hearing understanding his words in all the first chapter are wonderd, murmured as manner of doze fayth, or murmured as hath the text, at their masters speche. What think you? Marie must have here where may ye whether this bold bube of the popes church is brought, even to be taken in his own trappe. For the disciples and his Apostles neither murmured nor murmured, nor yet were not offended with their master Christes wordes, and maner of speche.

Be good readers, here master Waker, because he thinketh it not enough for his worship to them himselfe once a fool by his first solution, cometh nowe farther towards to thew him selfe the folly of a fool by a fool, by the second.

And so for: to a wise to come there-to, he saith he will grant me for my lode pleasure, that they murmured, as is much to save, as they meuneful. In which grunting, he doeth me no great lode pleasure, for I have as you have heard well, pouched him already that I need not his grunting therein. But hereby in the cause he addeth therto, whie by faith, because per chance this tone may follow at the tother, therein he dooth me a very great lode pleasure. For it is sue a pleasure for a loath, and for a king too, to see him play to the fool, as without necessity to write in that word himselfe, which helpeth myn argument against himselfe, and maketh at his wondering that he hath in his first solution upon me, fall in his own necke. For if their murmuring followed by word murmuring, as himselfe there faith ye peradventure ye bube: then playeth he for the peradventure ye fools, to make such an out.
The fourth booke.

A crye bippone me for saying that they merueyled, where the crye sayeth they murmured, as though I with that word direly destroyed the pure sense of goddes holy wordes. For that word doth not so pestilently pervert the sense, if it may stand with his sentence, as it may in deed. If maister Fashier tace true that corruption the tone may follow bippone the other, that is to witte, the murmurunge upon the merueuling, so to be meanged thereby. Foras as addide he is, he is not I thinke to maade yet, as to meane that the merueuling followed upon the murmurung. For they merueuled slaty and murmured after. And nowe fith this one word of his therto, over and over all his wondering, that he hath made on me, and grown himself willinglye and wittingly in all his high trappall exclamacion against his owne conscience, and his owne very knowledge, to helpe me: he hath therein as I say, done me a very special pleasure, to se him to far place the fale, as to bring such that word himself, specially where ther was no nede at all, but even for a garnishe of his induction, with a fable of his running, to make men know that he had not so litle learning, but that he woulde at leaste himself, he had shamefully bespied me in all euere: he had cried out against me, concerning any misconstruing of that place of holy scripture.

C. The d. chapter.

Now after this his doublee so well and wiselye put furet of once, he bippeth me to mine oppisition. And therein he bandleteth me so hardelye, I cannot scape, where to euer I take. Whether I saye that Christes disciples and Apositles hearte and understanding their maisters wordes in all the three places, or that I saye that in any one of those three places they understande him not. For here to be sure to holde me in on bothe sides if I scape not, he sheweth what bainer he fall in, which way to euer I take. For he sayeth that on the tone side I enpee the goffell if I antver no or nay, on the other side I am take in mine own trap, is I saye or yees.

And surely here be played the worst pointe and the most for his owne lutee, that I take him play yet. For ye shall understand that in the first part of my constitution in the thirde boke, the Sirre.

Soe, soe as much as Lyndall hath bene so long out of Engllande that he coude not tell howe to use these english abuerdes, naye and no, yee and yees: I gave him a rule, and a certayne samples of the rule, wherby he mighte learnere where he shoulde antver naye, and where no, and where yee and where yees.

Now maister Fashier when he worte his boke, neither haunge my boke by him, nor the rule by hearte, thoughte he would be sure that I shoulde not fyl no such faulte in hym, and therefore on the tone side for the auntlucre, alligne yee and yees both, and on the other side bothe naye and no, and leauing the choype to my selfe, which he doul not well take upon him, lef he mighte the therin such congrutie in the Englishe tongue, as he sheweth in other thynge wherein he spake ther Englishe as congrue as a man mighte that had learned his Englishe in another lande. But nowe must I announce hym to his subtill questions. His first question is this.

He asketh me whether Christes discipuls and his apostles heard him not and undertooke him not, when he sayde, I am the boce, when he sayde I am the boce, and when he sayde, my fete is very mete, &c.

Maister Fashier is so wilde that I must needes take better heed what I antver him, then I shoulde needes, if I wer to ansvver a god playn man of the country. For maister Fashier in the 20. leafe, besteth himself of his running eally and sayth.

It is the crye thynge I desire, even to be written against in this matter. For I have the solutions of all their objections reade.

Hole and therefor this manne is so cunning, and hath his aunswers so ready for all objections that men maye lay to him: he cannot be by libertied but wonderfulfull sure and readye, with subtill replicaces, against all anuwers that men may make to those objections that he detheth against other men himselfe. I will therefore be as ware of him as I can. And first I say that his question is capacious. For he asketh one antver to three thynges at once, and in ech of the three he asketh me two questions at once. For he asketh of yee, of naye, and of his selfe, all three at once. And yet of ech of these nay a double question as I tolde you, but a quadruple question at once.
The fourth booke.

I once,法案 he asked both of his apostles and the disciples, and not only whether all the people heard Christ at all three times, but also whether all these understood him. And all twelve questions master Parker will to beguile each a simple soul as I am, asketh in one question at once. And therefore lest he betray me, I shall somewhat at the least tell you what he said to me.

And then I say to the first question whether Christ's disciples & apostles heard him not, they understood him not, when he said, I am the door: because the question is yet double and capacious, I cannot tell, I think, some did, some did not, so, of some of them I was more or not there. But how is it that he meareth only them that were there? so I would have taken him, if he were a good playn soul, and not such a subtle sophister that longed to be arguing, and hath all things to ready upon his fingers ends.

But go to now, though I could yet have other answers for him if I would: yet, for his loving pleasure, I shall be content to grant him, that they both heard him and understood him, wherein I grant him more yet I promise you, then he can precisely bind me to the true. All this granting for this place giveth him no grounde yet. For here I am well contente, not only to say at that he spaketh, that is, that his Apostles and his Disciples understood Christ called himself the door but by a parable and therefore merveiled not at that manner of speaking. But I say more to, that so did also the Jews that reproved him and revenged against him. And also that they revenged so much the more against him, and so much the more murmured and disputed against the matter, because so much they more understood the manner of the speaking, and that it was but a parable. So they well and well that words of the door was spoken by a parable, so Christ plainly expounded it. But they murmured much at that so that no man might well come in by him.

Lette us now to the second. And where he asked me whether Christ's Disciples and his Apostles, heard him not and understood him not, when he said I am the very gate, I would for mine own sordis to the, whether he meane by Christ's Disciples and apostles, some of the fathers, or else those disciples only that were both disciples and Apostles. Howe be it, if I should thus he would say I do not, but answer, and that every manne may well know by the putting of his question, that he meanceth of every sort some. For else he would haue sayde no more but Apostles which hadde been enough if he had meant but them. And also it were against his purpose if Christes other Disciples understood him not, though his Apostles didde. Well, I am content then to take it so. And then unto the question, whether his disciples and apostles heard him not Christ understood him not, when he said, I am the very gate to this question copulatine, I answer no.

But than master Parker replyeth, that the scripture is playne against me. But unto that replacation I ape no. For I say that the scripture there, with Saint Mark and Saint Luke let be to it, poureth mine answer over. For the question is well among them these, that because the apostles, none of his other disciples understood him, for none of his other disciples understood him, nor yet all his twelve Apostles neither: for Judas was gone before. So that in this part of the scripture, master Parker hath given himself a fall in the subtile proposing of his question. As to the understanding, I agree that they were there understood, which makes nothing against me.

Now to the third place, when he asked me whether Christ's disciples and his apostles heard him not and understood him not, when he said, my self is very meane, as For as for his disciples I say no not at all. The faith master Parker, that if I say no, the scripture is playne against me, John 6. But to that say I again, that when I say no, the scripture is even there with me. For as the gospell there playnly telles, many of his disciples though they heare him not, he hide understand him and him anlyse. For though they understood him at sight, in that they perceived that the scape of the very eating of his very flesh, yet they became not the sacrament of the flesh his formes, and in dead pieces without life or spirit, and therefore they went their way from him and left him, and walked no more after with him. Here hath master Parker another fall in this place to touching his first question as for the disciples.

But
The fourth booke.

A  But what say we then for the apostoles; did not they understand him? what if I here would say nay; then except maister Parker could prove yes, elles is not only his first question gone, which he asketh for a way to the seconde, but his second question is clearly gone too, wherewith he would make me be taken in mine own trappe. And therefore first for argument sake, I dempe that the apostoles them self undertake Christes woody. How will now maister Parker prove me that they did? Mary faith he, so; they were well acquainted with suche phisicke. And answered their maister Chist when he asked them, will you goe hence from me to? Lord say they, to woody that we go, thou hast the woodyes of everlasting life, we believe that thou art Chist the sonne of the living god.  

Nowe god reader, I thinke there be some textes in scripture, that maister Parker understandeth not no more than other poyse men. But yet the tell not a griere to that, but fayre that he understandeth them al: yet if we would put the case thoroue some other text, he woulde I thinke admitte the case for possible. Let vs then put him hardly none other, but even the same woodyes of Chist that we be now in hand withall. For no man understandeth any woodye woodye then he understandeth those, euer while he wrysteth on them. If himself had beene then of that frosse, and had seen all other thinges in Chist that his apostles saw, and had believed in him, and had not misstuckt Chysters, but been readye to doe what he would bid him doe, and believe what he would bid him believe, but had yet for those woodyes of eating Chysters steft, thought them hard to perceiv what Chist meant by them, but though he fully understande them not as he thought, yet he doubted not but that god thever that God spake, and that Chist if he tarried his time, woulde tell hym further the matter at more lepore now then when other wist their way, Chist woulde have tapde unto him, till thou maister Parker go thy way for me too. But wether would then maister Parker have leeterd to for euell the false same woodyes that apostles tapde with other lyke, whether Chysters I go so the god lose? Thou hast the woodyes of everlastyng lyfe, and I believe and know that thou art Chist the sonne of the living god, and art able to doe what thou wilt, and thy woodyes be holy and godly whether I understand them or no, and thou maister make me perceive them better at thy farther pleasure. Woulde maister Parker have been contented to say thus; or elles woulde he have say? Nay by my say god lode, thou hast tell me this tale a little more plainly that I may better perceiue it by and by, or elles will I goe to the begyll with vnder god selowe, and let them dwell with thee that will.

Now if maister Parker woulde (as I wene he would but it were stakke mad) have say the same himselfe that sapyne Peter tapde, or be contente at the leeste that Sainpte Peter should tap it for him, though himself had not well and clearly perceiued what Chist the maneste by those woodyes: How can he note saye by the same woodyes of thers, that the apostoles understande his woodyes then. 

Thus you see god readers, that of his two questions, the firste he was to answere that it is come to nothinge (if I would sticke with hym taple at his awnere) til he have better joined me then he hath yet, that the apostoles in the first Chapter of Sainpte John, bydye understande Chysters woodyes. And nowe therefore, vcerye he have better handled his first question, he can against me never his seconde, whereby he wosterth that I could make none aundowere, but such as should takemys self in mine own trappe. From whence, fith I am cleane escaped already, by the answereing of his first question, you may god readers se, that maister Parker goth as willye to wostere to take me, as a man myghts sende a child about with salt in his hand, and bidde him goe catch a bydye, by laying a little salt on her taple, and when the bydye is slouwen, countes hym then to goe catche another, and tell hym he bath be caughte that and it had caried a little.

C The bi. Chapster.

At pete to nowe howe we crafts theye he could berappe meely I woulde lette him alone. Let vs graunte hym for his lordly pleasure, that the disciples and Apostoles understande Christes woodyes woodyes well in at these places, not only whye he faide he was the doore, and when he sayde he was the byne, but also when he faide, my fiche is hereby meate. What nowe Sapyne then sayth maister Pal ker.
If Pox answer ye or yes, then doe I also him further, whether Christes disciples and apostles thus hearing and understanding his wordes in all his three chapters, wondered and murmured (as he faileth) or murmured (as hath here) at their makeres speche; what think ye? Pox must answer here: here may you see whether this old holy broder of the popes church is brought to be taken in his owne trappe. For the disciples and his Apostles neither murmured nor murmured; nor yet were not offended with thus they make Christes wordes and manner of speaking.

In what trappe of mine owne or his either, hath master Parker caught me here. Mine argument was ye wot well, that at the hearing Christ say, I am the doze, I am the vine; no man murmured at the manner of speaking, because that every man perceived his wordes for allegories and parables. But in the third place where he saith, if my sheepe is berlye meare, and the dead that I shall geve you is my sheepe. And excepte you eat the sheepe of the forme of man, and drink his bloud, ye shall not have life in you; so many murmured, because they perceived well that it was not a parable, but that he spake of berlye eatinge of his sheepe in doze, that of all his heares very few could abide it, but murmured and sayde, how can he be his sheepe to eat? And his owne disciples sayde, this word is hard, who may heare him and be saved al most all they way. Poxe when the least of mine argument is, that in this poynte maye manye murmured at the thing, as a thinge plainly spoken, and not a parable, but a plaine tale that menne shoulde berlye eat his sheepe, and that no man murmured at the other twa maner of speakinges, because they perceived them for parables: what maketh it against me, that in the thirde place there were some that murmured not, nor murmured not, lest some did not, yet many bid, and both murmured a murmured, went their way, and that were the most part, and saue the apostles almost everybode. And berlye the other disciples, as the first two faith, those that in the woord (against master Parkers sayinge) write there wrotes all the manny.

Wherefore no good readers, this trap of mine owne making, that I am fallen in, hath master Parker calle me downe to depo, with young men that some murmured not, where I sayd many bid ye the two propositions to be repugnant and so plainly contradictory; many murmured and some murmured not, that because I said the first, ye prove the second, therefore am I quite call to account in mine owne trappe: This man is a wyse ly threw in argument I promise you.

The bis. Chapter.

Now that I have good readers, so faye escaped my trappe: I trust with the helpe of some holy captive, to catch the master Parker in his owne trappe, that by his making hath made for me

Poxe wote good readers, that the trappe which he made for me, was these two woypse capicous questions of his, with which he thought to catch me, that is to witte, first, whether the discipless or apostles heard and understood our parables in all these places, and then upon mine owne answer ye or yes, his other questions further, whether they murmured or murmured. Unto which, while I have answered no note by the trappes of his questions he rekenneth me therefore to be caught in mine owne, because I sayd that manya murmured, as though many other might not because the apostles bid.

Poxe before, as I shew you, that myselfe is taken in his owne trappe, ye shew he his owne glotous wordes, with which he boasteth that he hath taken me and would make me done it were so, as these are his wordes.

Here may you see, whether this old hyll broder of the popes church is brought, even to be taken in his owne trappe. For the discipless or apostles neither murmured nor murmured, nor yet were not offended with thus they make Christes wordes or matter of speche. For they were well acquainted with such phasaxes, and answersed their matter Christ as he asked the, will ye go hence fro me to? Lord sayd they, to whom shall we go, thou hast 5 wordes of everlasting life, and we believe thou art Christes sonne of 5 living god. To master Poxe, they neither murmured nor murmured. And why for because ye say ye understand it in an allegory sense, and percieved well that he ment not of his matereal body to be eaten with their teeth, but he ment of himselfe to be believed to be berpe God and berpe man, bearing firste and bloud as they had, and yet was he his sonne.
The fourth booke.

A sonne of the living God. This beliefe gathered they of all his spiritual sayings, as himself expounded his own wordes sayning: My lethe positively nothing, meaning to be eaten: but it is the spirit that giveth this life. And the wordes that I speak unto you are spirit and life. So that whole believe my lethe to be true and broken, and my bloud to be shed for his sines, he receiue my lethe and my bloud, and liue for everalwayes. And this is the life wherewith the righteous lineth euery day. (Abac. 2.)

Lo good reader, here haue I rehearsed you his wordes whole to thend. And yet because you hall so that I wil not hau euerie piece of his, that may make to any strength of his matter; I that rehearse you feth his other wordes, written in his thirteenth leaf, which I would haue touched before; sauing that I thought to reserve it for him, to strength with all his place of hys, where it mighte do hym better service, where he would prooue against me to trapparme, with that cause why the discipiles, and Apostles meruenced not, no murmured not, not were not offended; because they understande Chist shows wordes to be spoken, not of berrys eating of his body, but onely of the beliel of his pation, by waie of a parable or an allegory, as he speake those other wordes who he lef, I am the boaze, and when he said I am the byne. The wordes lo of master Peter with which he letth forth the proofe of hys poynte in hys thirteenth leaf, the ende of all hys exposition upon the sixt Chapter of Saint John.

Here is to the conclusion of all this sermon. Christ very God and man, had sette his body before them to be receaved with faith, that it should be broken and suffer for their sinne. But they could not eate it spiritually, because they believed not in him. Whereof many of his discipiles fell from him, and made no more with him. And then he said to the twelve Will ye goe also? And Simon Peter answered: Lord, to whom shall we goe? Thou haue the wordes of everlasting life, and we believe, I am sure that thou art Chist the sonne of the living God. Here it is manifested what Peter's his fellowes understood by this eating and drinking of Chyst, for they were persely taught that it stood all in the beliel in Chist, as their aunster here confessed. If this mater had stood upon to dye a miracle as our papistes sayn, without any word of god not comprehended under any of their common senses, that they should eate his body without fourme of blood, as long, diepe, thick, as sowe as he hangeth upon the cro}s, they being yet but fiable of faith not confirmed with the holy ghost, mult hæren des have wondered, butted, and fraged, and have been more inquietude, in and of so strange a manner, they then see. But they neither doubted, nor meruelled, no; nothing offended with his manner of speche, as the other that lift away, but they aunstered firme: Thou haue the wordes of everlasting life, and we believe. So to the exposition of the wordes of our lordes supper.

Loe good readers, ye wil now heare me recorde, that I deale playnely with master Peter here, and hyde no thing of his ende, that may do him any substantiall service toward the prooue of his purpole. And I warrant you I shall better you find him: any of all that sect, cele in such plain maner with me. But note good chiftren reader, read al these whole wordes of his in both the places as often as you list, and consider them well, and then shall you perceve in conclusion, that he proueth his purpose by none other thing in all this word then onely by his owne wordes, expositing alwayes the wordes of Chyste as master Peter lift himself. And bypon that that hime selfe seeth, that the cause whereof the discipiles and apostles meruenced not, no, murmured not at these wordes of Chyste, the bread that I shall give you is my slefe. Was because they percived that Chist spoke it in a parable: as I say of his other wordes, I am the boaze, and I am the verie byne upon these wordes of master Peters owne, master Peter concluded for his purpose, the selfe same thing that he spys: It presupposeth, the thynge that he shoude not presuppose but prove, that is to witte, that Chyste spake it but by way of parable.

But note master Peter and his presumptuous presupposinge, the master appeareth plainely. For as I haue said, before sayde, our fauour when he sayd, I am the boaze, and when he sayd, I am the verie byne, hynde to prosecute and declare in both the places his own wordes, that there could no manne have cause to meruelse at the maner of speaking.
A speaking. For his owne declaration in
prosecuting his owne worbes was such,
that it must needs make any man (but if
he were an Idolote or an aflfe Ferrone that
Christ spake in those two places that he
was the boye and the bawe, but by way of a
parable) liable to take on the places.
And therefore no man sayes, how can he
be a boye, nor how can he be a bawe, as
many sayes in the third place. How can
he gene his flesh to eat? Whiche
worbes if they were so clearly spoken but
by way of parable, as the other twa
worbes, it were farre unlykely that so many
wise men would have taken it so farre
otherwise now since, that take the othe
twain, for none other. And namely such
holy doctors as aptnere, as are well
acquainted with Christes phasses and
parable, and in the tude thereof, have
spent the great parte of all their lyues.
And therefore master Paller againste so
two wise men and to god, going as
about nowe to praise this point but a
parable, by none other substantially more,
then onely by the authoritie of his owne
wisdome and God, proueth us his
professe very aptune and blinder, for all hys
(loe master Palle,) as though his professe
appeares very cleare.

C The blys. Chapter.

Dwe be it, so; to furthir the hys
matter with, and to sette it the
better forth, because he wold
not haue it seeme to hande all
uppon his owne onely expostuon,
that is to wolle, uppon hys owne ony
wolle, he setteth uppon hys owne bare
wolle, his owne bare bolde reason, 3 faith.

E In this matter he haued uppon to
de a msacle as sure Pappites faynyn,
without any word of God not coppedene-
der any of hys common sens, that
they should cast his body being un-
der 3 f浙江s of hys, as long, bode, thicke,
as bode as it hanged upon the trastle:
they being yet but feble of facto, not
confirmed with the holy goste, but hars
harsnesse, maynes, and sloue, and
sloued, and have bene so inquitnent in
so of zonanage a matter then they wolle.
But they neither meruely nor
mounoued, not nothing offended with this
maner of speche, as were the other s fiue
away, but they answered firmly. Thon
haued the worbes of ouerlastinge lyfe, we
believe. How to the expostuon of the
worbes of our lades Supper.

F Here hath master Paller geen us a
major of an argument, and a minor too.
His major is his first parte, but those
worbes. But they are, and his minor is
the remenant. But we may now ask
him ergo what? For conclusion he set-
teth none of them. If he thinke the co-
clusion folowe to cleare he need not,
but every man must needs le he folo-
with uppon hys two pricules: in good
faith for my part if I shold setego to
it, that is the common note of the con-
sequent. I see not what would folowe any
more then the common borie of the com-
pute manuell. Ergo ergo addixer. he bathe he
made his major 3 so soliylie.

In which that first it pleaseth his ma-
tership to right and moche in thy gret
matter, and make bose people wone,
that every doge be a doctor faith in
his plesse, he ed. by way of problemes
were delivered to believe as a nessa-
arily point of oure faith; he doeth but play
the false sole for his picture. Fo as for
3 manera how the blessed body of Christ
is in the blessed sacrament, wth wth
his dimensions, as long, thicke, a bode,
as he hanged on the cross. 3 with hys
dimensions proportionable to 3 formes of
bod, as his blessed bodye was as bo-
relly his body in the first moment of hys
bolly conception, as it euers was at hys
passion, and yet was it then neither so
thicke, so long, no. to bode, 2 whether
his body be there in hys naturall sub-
stance, without any dimensions at all,
2 whether he be there in all hys diffi-
tuons of the members of his holy bodye,
2 there have his members with any
dimension of place at all; these thinges
3 such other, in which learned men may
moderately and currently dispute and
exercise they; witte and lernynge, the ca-
tholicke churc in fuche wyse leaueth at
large, that it byndeth not the people to
anpe fuche straghtes in the matter, but
onepe to the poyntes that be be bound-
en by cerynie and sure revelation, to
belove, that is to wolle, that under what
maner to euere it be theere, derele there is,
his very body and his very body. And
in the soule of hys verye eate his very
bodye there we be, when we receiue
the verpe blest sacrament. Thus farre
hauwe be by cerynie and sure recerti-
dation, bothe by holys sepulture, and by
the tradicion also, by which Christ took
it to his appolles and to the churche,
as faynt Poulus did to the Cozyntyes,
The fourth booke.

And the church to the people by successi

on from age to age, ever sin chapostles

days unto our owne time.

And therefore with those mokes and

tedes, master Packer mocked no man

but himself, saue that under the name of

Papiest, he mocked all the catholike

church of this, that, &c. perte, both clarity

temporal and temporal; men and women,

and, among the remenant, all the oboe

holy places & sauiites that have with

out doubt or question both believed

and taught, that Christ meant not to speak

those words: He she doth very unstate, by

way of a parable, as master Packer

faithe he onely meant, but that he delerel

speake and intent of the very eateing of his

she do in dede.

In anow shall you see, that as I said,

his majo: is so solshelpe, made, that all

the world may wonder where his witte

was when he made it. For he saith, that

if the matter stode in deede, upon suche a

great miracl as the catholike church

(whiche he calleth the papiestes) beleeue,

that is to witte, that his body she doth

be eate in fourmie of bread, and that al

so which he putte for a necessary part

of our faith, as long, as depe, as thynke,

and as hyde as it was when it hanged

on the crosse, then the disciples and apo

stles (because they were yet but sibele

in the faith) must notes have wondere,

stuned, and staggered, and have ben

more inquittique therin then they were.

How wooteth well every clery god reade

er, that Christ spode not in that place,

plainely tell them in what maner y they

should care it, that is to witte, that they

should eate it in fourmie of bread.

For though he gave them an insinuacio

signification thereof, in that he said, and

by bide that I shall gue you is my felhe,

which woode is coupled with his deede

when he bide institute it in deede at his

mamby, might then make then clear

perceve that they should eate his self

in fourmie of bread: yet at the time when

the woode was self spoken, it was not

so place for: that matter, but it mighte

tene to the that he bid that woode bide,

but by maner of allegorie, to signifie

there his sheeke, because they should

bere

ly eate it as men eate bide.

Now so then god reade the madenes

of master Packer, that faith here, that

that thing must notes have made the a

postles wondere. Sone, slagger, at the

tyme when Christ spake those woens in

the ryth chapter of Saynte John, at

which time every clery knoweth, y they

though they well perceiued y they bode

bere ly eate his sheeke, yet they knewe not

that they behold eate it in fourmie of bread.

And how could it then have made them

wonder (that thing I say that his veketh

of, s to seze exaggerately to encreale the

wonder) that is to witte, that his sheeke

should be eate in fourmie of bread, that

as long, as thynke, as depe, and as bide

as it was when it hanged on the croosse.

How could this thing I say have made

the wonder at that tyme, at which tyme

they thought not of the eateing thereof in

the fourmie of bread? Yarde or anye

man such a madde argument, as master

Packer hath made here.

Now if Christ had ther told them in

dede, all that master Packer hath here

putte in fo solshelpe, to make the matter

the more wonderfull, then would I be

nape his maio: And so will I too if him

selfe put all that out againe, and leave no

more in his maio: then Christ saide in

dede, that is, that they should bere ly eate

his sheeke a sheeke lyse thereby, ahy. & i

they should not only eate it boulde, but also

spiritually, noe in dead gospleweth with

out life or spiritte, but quickely and joyed

by such a lively spiritte, by which it thod

gene lyse, and without which, his sheeke

of his owne proper nature to the growing

of life, could not avancie. Now say I that

it master Packer had made his maio:

of this: all this had beene no cause for his

apostles to wonder, noe to bownne &

slagger, noe to murmur and grudge as

they did that nipt away. For as foable

as master Packer makes the apostles in

the faith of Christ: yet at this tyme without

anyp such maner of merclaue, as might

make them bownne & slagger nipt away

from him, they believed such other

thinges as were as hard to beleve as this,

by without any further insinuacion art.

For elles why shoulde they not at the

same tyme have merclaue of his atten

ccion by to heauen, s been more insinu

ation thereof. For that was no little

merclaue neither, and was one of the

thinges that made the Jewes & those people to bownne & slagger, that there

nipt away from him.

Alfo they beleve they he was god, and

had no such wonder thereof, as made the

bownne and slagger, s to be more insinu

ation thereof, which was as straung e

matter as was all the other, and which

point once beleved, it was eth to beleve

the other without any suche maner of mer-
The fourth booke. 1113

A menaspaying as shoude make them ey-
ther borne or stagger threat.

Nowe as to; being inquisitive ther-
of; holy saint Chistofrome saith; that as
Fraunge as the thing was of eating his
fleche; so; that men had bene riven to
death the had baad heard of in the scripture
before; but that one hold eate another's
Feld saith saint Chistofrome; that had
thee never heard of; yet they believed
Chistofrome words and followed saith
Saf; and confessed he had the wordes of
cuelling lost; and would not be by
by curious and inquisitive master
Walker falsely they would; yet they hadde
believed him that he meant of eating hys
fleche in dede; for saintre Chistofrome
saith; that as; when he asked a disciple,
what sauer his master affirme, not
not to be curious and inquisitive thereof,
not to make searche therein, but to here
and believe; and if they would any thing
further be enquired, shib a convenient
nine. For that the byd otherwise
and were inquisitive, went away back,
and that through their folly; as the
fleche Saint Chistofrome; whenfore it coum
meth in the minde, to aske the question
how the thing may bee done; than com-
metht there into the minde incredulity
therewith. So was Nchobenem troubled
and asked. Doode maie a manne be
borne agayne when he is olde? Have a
man ente againe into his mothers bel-
by and be borne agayne? And so Jesu
sahd here to; how can he be gone vs his fle-
ate. But though; if thou ask that;
why whist thou not aske that; as like-
ly in the miracle of the blood lovesth why didst
thou not; than aske how can he be done to
mampe of vs with so little meate. Why
Wyddest thou not as? by what meanes he
would and did encrease it so much? The
cause was because they cared the more
for the meat, and not for the miracle. But thou
will peradventure saye, the thing at
the time declared and byewel it self. But
than I saye agyne; that of that many-
nesse open miracle that they saw hym
there worke, they should have believed
that he could do these thinges to; that
is to write these thinges that they name
metht at what they fande; how can he
be done by his fleche to eate. For ther-
fore (sainte Chistofrome) byd our sa-
voir wurke the other miracle of the
bloody lovethe, because he wist ther-
with intude them that they should not
distruste those thinges that he would
tell after; that is to write good
readers of his godhead, and group of
his flesh to eate.

The xi. Chapter.

Now good Christiane readers here
you see by sapere Chistofrome,
that though the apostles under-
stand all that Christ spake of
thee eate of his fleche; yet there was
no cause why they should either dou-
fully wonder, or some stagger, or bee
by and by curious and inquisitive ther-
of, and so destroye he plaine master
Wakkeres reason, but if it be to louche as I
are disposed for their pleasure better to
believe master Walker then saintre
Chistofrome.

For every man may here well see,
sainte Chistofrome saith here; that
Christ in those wordes doe give all para-
brates and allegories, speake and ment of
the very eating of his very flesh in dede.
Whereby thynge lafe master Walker
might as he is obamele; byng yet in
question and controversie; I haue repri-
mese you a fewe bynges farther of saintre
Chistofrome in this self same place. As
thus be faith here farther. Those
Wakke at that time tooke no commodity,
but we have taken the poynte of that be-
neffe. And therefore it is necessarie to
declare how maruellous are these mys-
teries (that is to write of the blessed sa-
crament) and why we be given vs, and
what is the poynte thereof. We bee one
bodys and members of Christes fleche,
and his bones. And therefore they that
are Chistenen, are bounden to shape hys
preceptes. But yet that we should be not
onlye by love, but also in very dede turn-
eth into the fleche of his, that thynge is
borne by the meate that his liberaffe
hath giveth. For while he longed to
declare and expresse his love he bore
towards vs, hehath by his one body
mengeled his selfe with vs, so buck made
himselfe one with vs, that the body
should be one with the head. For
the greatest thing that lowers longe
for (that is to write of) (if he wer pos-
ible) made both one. And that thing fig-
tsified Job of his feruants, of whom
he was most heartily beloved. Whiche
express the phrase of saue that they
bore to heare hys fande, who could
prove us the giue, that we might haue
oure bodys even fully fylled withe hys
fleche; whiche thynge Chistofrome had done
for vs in dede, both to shewen to hys
The fourth booke.

Abs in the most sweet love towards him, and also to declare the frequent love and devise that himselfe bare towards us, and therefore hath he not only suffred himselfe to be sence 22 looked upon by them that devise and long for hym, but also to be touched and eaten, and very teetle to be intrest into his selfe, and all those to be fullfilled in the bestie of him. From Gods sake therefore let us yse the thinges which blew out fire at 3 months, and what a love be bath showed us. The fathers & the mothers oftentimes put out their children to other folke to nurse. But I say our lode to be your brother. And say your sisters I have communicated and made commot onto you my bestie and my blonde. The things by which I was shown to you, those things have I exhibited againe and given to you. So to faire the very flethe and blonde, by which I was made natural man with you, that same have I in the sacrament exhibited and given againe unto you. This blonde causteth the kynges image to shewe in us. This blonde will not suffer the beautie and the noblesse of the soul(e) which it ever wastethe and nourished to woman; sad and selle. The blodeth that is made in us of our other commone meat, is not by and by blonede, but before it be blonde it is somwherelasse. But this blonde of Chisitlie out of hande bestie the soul(e), with a certaine mercuables mightie and strength searneith it by and by. Thys mystical of sacramental blonde (that is to saye this blonde of Chisitle in the sacrament) stroweth the Devils sarre of, and bringeth to not angels one lyv, but the Lord of all angelles to. The Devil wane the beholde and see the blonde of Chisitlie within us, they searre from vs, and the angels runne as fast towarde vs. And yet present Chisitlie real eth not with all this, but goeth byth with a longer process, declaring the great beneithe of this blode, both by the yeeding on the crosse, and by the receiveth in the sacramente, which whole procresse I had paraventure herafter in some other place repeat. But to this matter good chister readers, thus muche I shal more then suffre. For by lese then this ye maye more then plagnelie perceive, that this olde helpe doctour saint Chisitlie, manifestly declareth and sheweth, that our fauour in those wordes that he spake to the Jewes, mentioned in the sixte chapter of saint John, hereby spake and mente of the very eating of his flesh. Which thing he promised ther, which promise he performed after at his maude, when he ther instituted the blessed sacrament.†

The r. chapter.

Ad now good readers to take at taste this matter of maister Pahlers against the second argumente, which he called my firste, because my first is such, as he is loth to looke upon. I returne once againe to maister Pahlers two for captious questions, and likewise as he kept asked them of me, and I have as you see so well avoyded his gynnes and his grimes all his trimmings, that he hath not yet trapped me into no trap of sinne owne, as you see hym solemnely boast: so wil I nowe bee bold to alle of hym spille, Whether faunete Chisitlies, here ye, faunete Authine to, and saint Cyppile, saint Bede, saint Hynene, and saint Hilary, were of the minde, that thys ples underdothe their maister Chisitlie wordes when he saide: and the breade that I shall gent you is my bestie. And my bestie is be cupme, te. And I tell you be cupme truth, excepte you eate the flesh of the sonne of man.†

If maister Pahler auncunere me to this question naye no, then shal he make me bolde to aunweere the same to hym. For then that he not see me with bys owne saviinge, that the gospele faith contrarie in the sixte chapter affarte John, ps he grant and confesseth himself that all these helpe doctours say there in aganiste bys owne saviinge, which amongeth them all, understandeth that gospele as well as hymselfe alone, yet and thoghte he take Frith and frewe Baskyn to hym to. And therefore ye aunweere naye no; than shal quite overthrown as you see, and his second question.
A question quite gone to, so that can has never come to it.

Howe on the father lyfe, if hee ans-
swerre mee ye? yea, than is good redes
where maister Parker sheweth hymselfe
euen to be taken in his own trappe.

For than he marrie all hiss matter.

For Sith you see clery good readers,
y al thes holy doctors and states, op-
lip de declare by their plaine wordes
which you selle have here alreadie hord,
that Christ in thoses wordes berrily spake
and meant of the very eateing of his very
bodie in bodie: it muste redes follow a-
against maister Parkers minde (in the
cares and the hastes of all suchas beloue
better al all holy doctors thay hym)
that this is the right understanding of
Christes wordes, and that chapistles if
they undersode his wordes, undersode
them after the same fashion, ys to wyt:
ye spake 3 mete of the very eateing of his
very bodie in bodie. And to worker him his
second question of thought, for yf cause whi
they meruelled not in any mmurming
manner, was because they beloued it wel
at their maisters word, which may fer

Parker doth not, and 9 cause why they
were not by and by curiosse and inquis-
sitye, was as you have herd S. Chri-
sfotome declare, because they wer meke
and obernost, and not to presumtious
and malapert, as P. Parker would have ben.

Lo maister Parker here may you se
lo, what worship you have wonne with
your questions, with which you have
not onely missed of teaching me into
mine owne trappe, as you triumphe 3
boast, but are also dyke into your owne
trappe your selfe, out of which you can
never clime by your selfe, no all the
brothered be able to daue you vp, as
long as the deuit the very father of your
liage brothered, list in the depperne
of hell.

Thus have I good readers my first
argumenct (as he calleth it) that he bethke
to have twice so substanially solde, y
hernaketh me therein suche an unbelievable
that I were not able to lands in hys
stronge hands:that argument have I so
strongly now defended, and given him
in his owne turne to manpe greate and
soule falles, in every parte of hiss
procees, that if this great erckere had to
many to great falles and ercksere he at cler-
kenwell at a wrestling, he would have
had I were neither ribble, no2 armes,
no legge lette him whole long ago, no2
at this lattie listie, his necke unhbroken
neither. And now the refure let his like
howe he solthe my thirde argumenct,
where he bisticie calleth my second, be-
cause he would have the ficke forgotten.

The xi. Chapter.

O thus good readers good ma-
ister Parker sooth.

The second argument of
P. Howe. After this text thus wisel-
ysepon to be understanden in y
letter alience with the carnal eyes, and not
in the allegorike or spirituall sense with
Christ his apotolye. The whole same
of Pores confusion of the yong man,
blank upon this argument, 4 postes et
that is to witte, god may do it, ergo it
is done. God may take his body in many
in al places at once, ergo it is in ma-
y in all places at once. Which man-
er argumentacion powre falle and
ought it is, every Sophist and ev-
eey man that hath wis, pericwesth. A like
argument, God may take Pores the
truth and call him to repentance as he
did Paule so persecuting his chyrche,
ergo P. Orose is connectted to god. O god
multi let him runne of an indurate hart
with Pharaoh, and at lattie take an open
and tordaine vengeunce upon hym for
persecuting his word, and burnyng his
powre ercksere. Ergo it is done alread.

In all this tale good Readers you
see, that maister Parker is yet at first
wise constant and nothing chaungeyth
his maners. For as falsely as he refer-
red mine other argument before (wher-
ine what falsly he bind you have yours
christe) as falsely now refered he
this other. For rebe good readers at my
letter through youself, and when you
finde that falsioned argumente there,
tha believe maister Parker in this ma-
ter, and in the meane while believe but
as the truth is, that with his lyce he
moketh you. And Sith he maketh ss sick
a loude lyce for his sodlcation, a buildeth
after his argumentes upon the fame,
wherewith he bosheth so pleasanthe
at me, that it as propperly bemeth
the manne to sante, as it bemeth a
Came e or a beare to daunce. I will not
whim argume. 4 postes et, saue he can he
egro he is olde, but I will turnes hiss
faith and argume. 4 postes et and face, he hath
life, ergo he can ry, so commen hiss wise.
Lo the some of argurng cannot he not
deny. And thane by sence shall you lynde
WSU, as
The fourth book.

As true when you reade over my letter as himself could not say nay, but that the conquest upon it was small.

But the goeth master Barker forth on and sayth.

"Master Pope: must ye proue to by expresso wordes of holy scripture, not by his owne unwritten dreams. His Chysties body is in many places at ones in all places at ones. And than though our reason can not reach it, yet our faith is measured and directed with the wordes of faith; both will both reach it, receiveth, holde it fast to, not because it is possible to god, and impossible to reason, but because the written wordes of our faith it. But when we reade god wordes in more than twenty places contrary, that his body should be here: Pope must gue ye leave to beleue hys unwritten manifes, certeines. I would eate, at lepoure."

Here ye good readere how many things master Barker hath tolde us here, and how frendly he follyeth the faith.

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

The second is that I must proue it by expresso wordes of scripture.

The thryste, I may not proue it by hyme owne unwritten dreams.

The fourth is, that if I proue it by expresso wordes of scripture, than he will both receiveth, and receiveth, and holde it fast to.

The fifth is that he findeth ye place of scripture and no, so the contrary, vizing that his body is not here.

The sixth is, that therefore I must give him leave to beleue myn unwritten certeines, he would say, at lepoure.

Now for the first god readere wher master Barker.fastly master Pope must first proue it hym, that Chystes body is in many places at ones in all places at ones: I say that as for al places at ones, master Pope must not proue at all. Fax(wher the sacrament is not in all places at ones) whither his blessed body may be in al places at ones is no pointe of our matter.

Now as touching the beynge of his blessed body in many places at ones, where master Barker fastly that ere he be bound to beleue it, I must proue it: he is a farre out of reason and out of the right way. Fax is master Barker to beleue no more than master Pope were able to proue them: I say againe to master Fyith and master Barker both, that if this were of them both, or any such other fonde fowe as they be, begin to demp now any such plaine article of the faith, as all good christien naciones, are and longe haue beene full agreed upon, so longe and so ful as they haue been proued this, and so longe reckned the contrary beleueth. For here we shall see: master master Pope or any maner, may well with his reason proue them thereof, and rebuke them therefore, and only auenture were the foolisco arguments that they make against the trouth, and should not ones neede to goe aboute the proofs of the full recouped an undoubted trouth, as though it were become dueftul upon every proued herethes blaspelous foolish argument.

Fax: if master Barker would now bring by the Arrians heresy agayne, against the goddes of Chystes, where he proued as well as this manthe here of free Hysty and Wiltische against the blessed sacrament, or if his would now begyn the other foolish heresy, whereof the prophete speakeith in his Psalter: Dixit inspits in cordes non deceat.

The false said in his hart: there is no God, which he might as well beginne as any of the other twaine: if he would now for the furnishing of this heresy come forth with such unreasonable reasons, as the foolish fathers bought in the face of old, were it not enough for me to confute those foolish argumentes, where to he would blinde simples soules.

Puske I necesse besede that goe make much a boe, and proue that there were a god, or els grant me this gose that there wer no god at all, because himself would say so: why, when his sonde reasones were toyled?

Powe to his second point, where it is not poynted for him to ase that I must proue it (wherein as ye I have proued hym a very soule) but he aloweth mee also what manner of proue I must make, and none may truch hym, but such as himselfe lett assigne, and that therefore I must proue it hym by expresso wordes of holy scripture: I ask hym than whither he will be content if I proue it hym by expresso wordes of Chystes wypitten in all the foure euangelistes, Saint Matheu, Saint Marke, Saynet Luke, and Saynet John.
As he sayes as I suppose he wille, than ask he him fether wheersebe he wyll beliue the wrighting of them foure. Wher-
so what will be aunto, but because they other gospells of thes are holy scrip-
ture. But than shall I fether helpe hym to shew me, howe be knoweth that those foure books be one of on, nor four, is the book of hym, whose name be be-
reth, is the holy scripture of God at all. To this question loke but if she can not ease fether than holpe Saynt.
Auffyn yould, or the master of his owne heresies Martin Luther expleth he must lave the knoweth those
books for holy scripture, because the common knowe catholike church hath so tolde hym, how when he shall have ones auntovede me thus evry childe may sone see what I shall ake hym a-
gayne. For than shall I say, tel me this master Faister I beleche you, thyn you beleve thys commen known catho-
liske church in that one great verite, whereupon by your owne sayng all the other wipeters depend, why shoulde you not as well beleue it in theys other artis;
Cle, which is as plainly tell you, and yet you doo denyt? Whyle doone you not I tace master Faister beleue the church as wele, when it telleth you god hath taught his church that this is his
very body, as you beleue the same church when it telleth you, god hath taught his church that this is his very scripture, namely lyt there are wrighten in theys scripture other thynge, to mans reshe as hard to concewe and as incredible
D to beleue as that.
Here you see good readers, to what point I have bought master Faister, whone set hym howe in the mis-
ner shet in shall he stike and never cleane bane our while he lived.
Sooner master Faister cannot doo theys, but that the right beliue in the saiment, and others other thynge
ys, were one taught and beleue, and whyt men thynge to beleue them to, about expresse wrodes of holy scripture lave forth for theys prege, before any wrode of the new testament was wip-
ten, and after peradventure to, whele tharticles were preachd, and wipeen ghoprelles not there. Now if such thyn-
ge were at one time not only beleue, but men also bounden to the beliue ther-
of without expresse wrodes of scripture for the prege master Faister must by
though there be come wrighting since, & petether prege be by expresse wrodes of scripture, that of all that god will we
shall beleue, there is nothing left out, but every such thynge ther wipeten in with expresse wrodes, or els may the ma-
ter make himselfe to sure and face it out a this fashion with expresse wrodes, y
saying the very plaine expresse wrodes of scripture, we be no man of bs boun-
den to beleue nothing els.
Now theys am I sure enough, y such
expresse wrodes shall he never finde in scripture, that tell him expressly that
is all wrighten in. And than feth he can
not prege theys points by scripture, but that at leaft we may be bounden to beleue some suche thynge as is
in holy scripture is not expressely witten,
which thynge those may be and which
not, of whom wille god we shall lerne, but
of his known catholike church by whi
he teacheth us be the very scripture;
How as for the thritte point that B.
Faister toucheth, in which he shal
allow for no sufficient prege my curser
written dreames, he giveth me dreames I thinke hym of his curtely, much
more authority than ever I looked for.
For why he reecteth none of theym, but
such as are written, he believeth himselfe redy to beleue them, if I would
bordelke to write them.
In the fourth point he promiseth, y
if I doe by expresse wrodes of scripture
prege that it is so: than (though he be
above the reach of his reason) yet wil
he by beliue, be he beliue in them, if
hold it fast to. Would god B. Faister
would abide by this wode. For now I
ask hym again, whither he will he con-
ter, if I prove it him by expresse wrodes
of the one of his fower evangelistes. And
if the be content with expresse wrodes of
any one, than will I doe more for hym,
prove it by all foure.
For saint John rehearseth, y our fault
John.6, our fath the woulde give them
his stede to eate. And that he ment of
sacrament, you see already proued here
before. And the other three rehearse,
Chistt said hymselfe when he gone thine
the sacrament, this is my bodye that
shall be broken for you. What wrodes
cautheere be more playne and expresse
than these?
But here taphet may yer Faister
that these be not expresse wrodes. For
B5.19,
The fourth booke.

A beathon that these words be spake but by waige of allegroye. And bee proueth it as Frith doth, by our lavour sapeth of himself, I am the doze, 4 I am thy vine.

Now remember, good readers, that maister Parker belied me right noyse, and lased that all my seconde argument was, a post as she, it may be so, ergo it is so. But now consider good chidlen re-
ders your self, whither this argument of his be not a post as she in deede. For by those plases, I am the doze 4 I am thy vine, other such; he concludeth by these other plases of eating his selfe a guying of this his body, was spoken bi an allegory to, and how concludeth he that is so? but because it may be so. And thus ye se good readers, that the seelose hinde of argu-
ging which maister Parker saith himself to finde with me, and falsely bes-
lieth me therein (so I med there name other thynge to booke, but annuere the thinges that Frith laved forth a
gaint the catholike faith) the seelose hinde of arguing I say 4 maister both himself, and so doth yong father Frith hissel in solly to. But than agayne when they argue ther, these places may be in deede by an allegory onely, as those other places be, ergo they bee to bee to under-
standen in deede; I have proved already that his entent is fals, and they may not be understanden in an allegory on-
ly as the other be, but the plaine an open difference between the places appeare up-
on the circumstancs of the text. This have I proved against Frith alreadye, 4 that in such wise, as your self hath here, that maister Parker cannot avoi-
d it, but in going about to defend Fris-
thes folly, hath with his twoo solutions of mine one argument, after the twyple overthowen himselfe, and made myne argument more than twice jo stronge.

But yet good readers, because I say that these woordes of Chysle. The bread that I dail give you is my selfe, which I shall give for the life of the woilde, and my selfe is verelye meate, and my bloode berelie drinke, and but if you eate the elthe of the same of man, and drinke hys bloode, you shall not haue lyme in you, and foorth all these woordes as our lavour spake himselfe, menti-
one in the fyrst chapter of saint John, and those woordes of our lavour at hys maundie brenten with all the other thre euangelistes: Chys is my body that shall be haue for you, bee playne

e xpressed woordes for the catholike faith, and maister Parker saith that they be not woordes plaine and expresslye, but expounded them all another way thre-
fose to breake the strife therin between hym and me, I haue brought you forth fo-
for my partes in mine exsplication, the playne expresslye woordes of divers olde blynde lypettes, by which you may playne and expresslye see, that they all laped as I tate.

And maister Parker also cannot himselfe lay nap, but that against other be-
retikes before hys bages and myne, by-
ure whitl general coustaines of chis-
tendetome, have playne and expresslye
determined the fame to bee true that I tate.

And all the countrees chysperne
can also testifie, that god hath himselfe
by manifast open myapses, plain and
expressly declared for the blesse sacrar-
mente, that this is true saith why this
maister Parker here oppugneth, and
that Goodes birth by those myapses ex-
poumed hys owne woordes hymselfe,
to bee playne and expressly spoken fo-
our part.

And therefore now good chysten read-
ers, if maister Parker will make anys
more bucking with us, and not grant
Chysles woordes for plain and expressly and according to hys prome, reached
and receiued the true faith 4 hold it safe to be may playne and expressly tel them, there that never true may, trust his safe prome after.

Now touching the fift point, wher
the faith by he finshed, re. places in scrin-
ture and mo to, proving that Chysles
body is not here in earth: remembhe thys
wel good reader against he bring them
foth; 4 foth in hys second part when we
come to the tale, pe that finde his mo that
twenty, farce nether than fiftene, of al
that shall well seure hym, pe all finde
fewer than one.

Then where he concludeth in the
lasse point bypon the seue popintes a-
tose (which fuye howe well they yone
good chysten readers you see) that I
must geue hym leave to bylue myne
untwitten bantettes (bereties he would
ample) at lespour : if the thynge that be
called bywritten bereties, were in
de Monteipen and inuente allo by
men, than he mighte be the bolder to call
theym myne bywritten banities, and
(as he calleth them before) mine untwitten
ten dreames to.

But
But on the other side sith you set your selfe, that I have advised you them written in holy saintes books, that a thousand yeere before that I was borne, and your selfe seith it written in the playne scripture, so my lord, and expresse so for our part against him, the whole exposition of all the holy doctours and saintes, and the commendation of divers general countayles of Christes whole katholike church, and your plain playn for our parte also, by to many plaine open miracles: master Pascher must needs be more then madde to call none suche by written verities myne unwritten banities, of mine unwritten dreams esother, excepte he proye both at those thin[gs] to be but an invention of myne, so on that all those of mynes to bee yet unwritten, and that holy separat in both of all saintes and holy scripture banities, and also that at the while that al those holy saintes were a woke therewith, thene wiste none; no studied no; did nothing but seame.

Now while master Pascher must therefore ouer suche considerations give master Pascher leue to believe this unwritten banity, which is in all the tij, euangelistsse an expresse written veritie; while I myse, I may therefore ouer such foolish false considerations, give hym leue to believe the true faith at lespour, so he hath put it in my choice, I would haue ought to give him any leger lespour therin, so he hath ben to long out of right believe already, But sith he saith I must, I may not choose.

Whereof I am as helpme god very sop, For excepte he take hymselfe lespoure betime, leaung the businesse that hee may pake in writing of pellplant books to the contrary: he shall not fail to believe the true faith at a longe lespour over late, that is to wite when he shall be despatched in hell, where he shall not write for lacke of light or burn[ing] of his paper, but shall have overlast lespour from all other wo[ke] to believe there that hee would not believe here, and lie till ever burn[ing] lespour oyer late, for his frater un[gratious] oblitertine infidelitie, out of which infidelitie I beseeche God give hym grace to crepe a greater betime. And thus you for good readers what a godly piece master Pascher hath made you, which pleased him I warant you very well when he wrote it.

But it will not I were please him now very well, when he told after this mine aunty were rede.
The fourth booke.

A with the secret instincte and inspira-
tion of his holy spirite, wrought and
brought into a full and whole catholike
agreement and consent, as necessary points
of the true christen faith.

This is also by maister Packer won
perswaid unlyuely fained, that God hath
fained all these thinges, even to thence-
to to stablisme of his church and gcngode.
But nowe what great cause should
move none, to beare that great affecion
to the Pope, as to saime at these thinges
for stablisme of his church and that
chynge maister Packer tellethe you not,
ast the thing that is so plane and evi-
dent that he neeth do not. For he thinketh
yet that the man knoweth already, that the
Pope is my godfader, and gethe about
unto me to make me a cardinall.

But now good christen readers, thel
that would at the counsaile of this euil
christen cattell, calle of all such maney
thinges as al god christen people have
ever taken for good, and nowe neither
crespe to the crose, nor set up any hallo-
ved thinges, bisplie PILGRIMAGES, and set
holy fayntes at nought, no more restrin-
tence their images that an houle world,
ne reken their relics any better than
hopes bones, scrape cleene the letain
out of every booke, with our lady mat-
tens and the dyproc to, and away with
our ladies plater, and call the bedes in
the fyr, and beare also that we wor-
ship not the saccamer, nor take it for a
better thing than unbleded bread, and
believe that the choirer in every thing
that it teacheth, and all that holy
fayntes haue taught therin thys ryth.
Crosse for all that they haue taught all these
thinges that thys manne now bisplies
than woulde there were a verry
woode, the very kyngeodme of the euil
hymself.

And verily it semeth that they would
set the people upon mirth. For penance
they take of as a thing not necessary.
Satisfaction they call great synne, and
confession they call the duayllis dypt.
And of purgatoery two meanes they
put men out of dypt. Some by steping
fell domes by, and some by sending al
frepy to heaven, every soule that dyth
and is not bampned for euer.

And yet some good conforte gyue they
to the bampned to. For till they be some-
tyme to verry hell all deseripe, they goe
about in the mean season to put out
the fyrse. And some yet bolye forthwith
to say there is none there, that they dyed
a lytelle, and theryfo to the season they
bying the matter in question, and dis-
pute it abode, and say they will not ex-
trery affirme and say the contrary, but
the thing is they say but as problems new
from, wherein they would not force whi-
ther parte they shoulde take, and folde
shoulde chose, they would rather holde
nap then ye, or though there be fire in
either place, that yet it neither burneth
oule in hell, nor painteth oule in pur-
gatoery.

But Chylde I shote wy in many places
faith ther is fyr, athes holy faithes
after him any perswade, and lay his same,
Early with the fire he searid his owne bisplie-
piers, hiding the fyr that fyr ye ther in
not therein.

Now though that clerkes may in
lesecy of holy problems by every thing:
yet can I not percepyne what posyfle
there can come, to call it but a problem
among unlearned folkes, and dispute it
oute abode, a bing the people in dout,
and make them rather bynke that ther
is none than any, and that this wood
fire is spoken but by parable, as these
men make the eating of Chylde bloed
boddy. Thus shall the makemenne
take both parapyles, and beaun, God
and altogether, but for parables at
lasse.

Though the fyr of hell alone be but a
ferule bread: yet are there alreadie to ma-
ny that feared hell to little, even of them
that believe the truth, and thynke that
in hell ther is very fire in dyde. Howe
many shall there be that will fear
it lessel, if such were ons that make
ether wynde, that there were in hell no
very fire at all, but fy the paine that they
Shall feele in hel, were but after the ma-
ner of the euyl minimde, of a troublous
dreame.

If a man believe Chylde blood, fy
in hell is fire in dyde, and make thy
fear of fy of fire one meantee to keep him thence:
than though there were no fy there,
yet hath he nothing lost, yet good he can
geate none there, though the fy were
thenese. But if he believe such woodes
on the other lyth, solse by some
bolenesse that he set hell at lyght, by
the meanes therof fall boldely to spyne,
and therupon fall doun unto fyr
devillif he than find fyr there as I am
sure he shall, than hell he lie there
and ruresthe that tolde him those falle
tales, as longe as God with his good
lovle sette in the hevn

And
And therefore good chrestian readers, wisdome wyl we beleue Christs owne wordes, and let us unsculp woddes & developer devyces passe.

The, riy, chapter.

But nowe note this pleaunt discovery of his into the other fall of thys hope of bereftes if you have herbe, for which is vs litly trueth his hart freeth forse, that any heretique should be burned he goeth on against me and fapth.

But let vs returne to our purpose. To dispute of goddes almighty absolute powre. What god may do with his body, it is great folly & no lesse presumption to fose, sith the Pope which is no whole god but halfe a god, bi their owne decrees hath decreed no mā to dispute of his powre. But chrestian reader be thou content to knowe that goddes will, be a wode, and his powre, be all one, and repugne not. And neither will he, no may not doe any thinge in, exclusion repugnaunce, imperfection, or that should derogate, minthe or hurt his glory & his name.

The glory of his goddeh, is, to be preset and to set all places at ones alienally, presently by his almighty powre, which glory is denied to any other creature, hynrifte lapeg by hys propheete: I will not give my glory to any creature. Now therefore with his manhed is a creature, it cannot have hys glory which onely is approvred in the goddeh. To attribute to hys manhed ṭ property, which onely is approvred to his goddeh, is to confusde bothy natures in Christ. Wha thng is sower is eyther where after the law manere, that must nevpear be infinite, without beginning and end, it māth be one alone, and almighty: which propeties onely are approvred into the glorious majesty of the goddeh. Wherefore Chrestis bodde may not be in all; in many places at ones. Chrest himselfe faising as concerning his manhed: He is leste the father, but as touching his goddeh the father and I be both one thinge.

And Paul recciting ṭ Psal. affirmeth: Chryse as concerning his manhed to be leste then god; o leste than angelles as some text hath. Here is it plainly all things that God imagyneth and faymeth, are not possible to Godde, for it is not possible for Godde to make a creature eall unto himselfe; for it includeth repugnaunce and derogateth his powre.

Nowe have you to good ckichan readers be a very especial piece, wherein maister Parker (as you see) striptely and rectely rebuketh the fals and the presupposition of men, so that I was so bold in my letter against his fellow father Frith to dispute of goddes almighty powre. But now good readers whose you halle see by the matter, that it was Frith which argued against goddes almighty powre, denieng that Christ could make his owne body in many places at ones, and that I did in effect nothing els but aunswered him, and fapeed and affirmed that god was able to do it & that Frith was but a false one to faaste and to limite the powre of almighty god, but if he could prove repugnaunce (which agaynst goddes owne words plaine spoken in his holy dissiple, father Frith could never doe) when you read this good readers, I doubt not but ye will saye, that it is neither folly nor presumption for hynpelled man or woman in a towne, to maintaine that god may doo this things or that (namely the thynge that Godde hath sayd he be alone and in other creature, hynrifte lapeg by hys propheete.) I will not give my glory to any creature. Now therefore as his manhed is a creature, it cannot have his glory which onely is approvred to his goddeh. To attribute to his manhed ṭ property, which onely is approvred to his goddeh, is to confound both natures in Christ. What thing is exceed is every where after the law manere, that must nevpear be infinite, without beginning and end, it must be one alone, and almighty: which propeties onely are approvred into the glorious majesty of the goddeh. Wherefore Chrestis body may not be in all, in many places at ones. Chrest himself faising as concerning his manhed: He is lest the father, but as touching his goddeh the father and I be both one thinge.

And this point he argued in such manner falsly and, that in my life I never saw
The fourth booke.

A slave to fooled the argument, to solitary set up on high; first he maketh his reason thus. It is the glory of God, and appoynted onely therto, to be present and to fell all places at ones, essentially, present, with his almighty power; thus is denied to any creature. But Christes maned is a creature. Ergo it cannot have this glory that is appoynted to the godhead.

Here is a wofull argument. God hath many glories. And his chiefest glory is not in being present in any place, and though he will not give this glory from him, yet of his glory he maketh many creatures in many great parts of it, to be partners with him. It is one part of his glory to live endure in eternal bliss, and though no creature be without beginning, yet mark he has a thousand potencies of top without endynge.

Howe pourely maintaineth the that to be present in all places, is such a kind of glory to appoynted unto God, that God cannot give this gift to any creature. The scripture seemeth to appoynt it to God alone, his knowledge of mans secrecte thought. And yet he not see but that God might give that knowledge to some creature to, and yet abide god still himselfe.

Ch. the viii. chapter.

Van makest howe maintaineth the an other argument, wherewith he would as it were hew what strength the first, as he hath of truth no little need, being as it is so deible of itself.

His other argument therefore is (as you have heard) this. What thing soever is everywhere after the fapsed maner, y must needs be infinite without beginning and end. It must be one, y alone and almighty. Which properties are appoynted by his glorious majestie of God. But Christes maned is not such (as himselfe witnesseth in holy scripture) ergo his maned can not be in all of in many places at ones.

First (that we labour not about nought) we must consider what manner of God is known by these words, after the fapsed maner.

He said you wrote well in the other argument before, that the glory of God, is to be present, and to fell all places at ones, essentially, present, with his almighty power. And therefore when he saith now, whatsoever thing is every where at ones after the fapsed maner, he meaneth (you see well) present filling all places at ones, essentially, present, to his almighty power.

Yet passe here his wordes presentely, whose presence never in that place for ought that I can see. For when he said before present and filling all places at ones essentially, his other wordes presentely may take his leaves be able well enough. For how can he be present and essentially fill the place, and not signify?

But now when he saith by his almighty power: What is this to the matter. For it is enough against hym, if any creature may be present in every place at ones, and essentially fill the place, not by his own almighty power, but by the almighty power of God, and yet not to fill the place neither, but that it may have a softer with it in the same place. For Irow he will not deny, but that there are many creatures in those places, which God with his own presence essentially fillith full.

Therefore as for these words, after the fapsed maner. Whereby he purposed in to make us amazed: So makest thou put out again, how that being put out before, concealed these ways in his pasters argument. What thing soever is in every place at ones, that thing must needs be infinite with out beginning and end, it must be one, and alone, and almighty, which properties are appoynted to his glorious majestie of God. But the maned of Christ is a creature and not God: ergo Christes maned cannot be in all places or in many places at ones.

And yet confesse here that though he leave oute that obvious woode, yet much his conclusion be in rede, that God can not make it so, as you he meaneth by his beginning, where he showed that it implied repuguance, and that therefore God cannot do it.

How good readers confesse well his first propostition, which were all of the, that is to wryt God can not make anything created to be every where at ones. Let us say byn to prove it, and give byn one verses lefoure to it.

But here he taketh upon byn to prove it, and layth for the reason, that God can not make any creature to be in all places
Aces at ones, because it shoude than bee infinite, and thereby God almighty is made by description. Let him as I saye, he saith in two partes, that it shoule than bee infinite, without beginning, and without end, and almighty. In good faith either am I very dull, or els both master Pasker tell vs herein a verpe madde tale.

I thinkke he wyl not very, but that god which coulde make this world heauen, and earth, and all the creatures that hee created therein, coulde itt to hadde pleased hym, have created only one man, and let all the remenent alone. But hee kept hym still, and never have made heauen nor earth nor none other thing, but onely that one man alone. The soule now that than had bee created in that man, had it not then bee in all places at ones? I suppose yes.

For there had ben no more places than 5 minutes body, and therein there were many places in many bodies of the man, in all which such soul coulde have been present at ones, and the whole soule in every part of all those places at ones.

So is every soule in every mans body now. And yet had that soule not been infinite, no more than every soule is now.

If God woulde now (as if he would he coulde) create a new spirite would fullfill all the whole world heauen and earths and all, as much asuer is created, that in such wise wouldn be whole present at ones in every part of the world, as the soule is in every parte of a man, and yet coulde not bee the soule of the world: I will here after master Pasker, were that new, created spirite infinite: I he not were as many: than bath he soiled his owne wise reason himself. For than no more were the maned of Christ, though it were pres in all those places of the whole world at ones.

If he aistwere me more than Lith that spirite were no more infinite than 5 world is, in the limites 8 boundes where of it were contained, it would folowe therefore, that the world were infinite alreadie, which is false. And also if it were true, that would it folowe by 9. Paskers reason, that God almighty had a match already, that is to wit a other thyng infinite beside himself, which is the inconveniency maketh Pasker assumpe it for impossible, that god coulde make Christes maned to bee in all places at ones.

Thus you see good readers by what word ground master Pasker hath here concluded that God can not make Chysties bodye to bee in all places at ones.

But yet is it a world to conter debate of any conclusion is this where. Wherefore Chysties bodye cannot be in all places; or in many places at ones. All his reason were lost. Goeth upon being in al places at ones, because that therupon woulde it by his other reason follow, that it should be infinite. And nowe is that point of trouble no parte of our matter. For we say not Chysties body is in all places at ones but in heauen, and in such places in earth as the blessed sacrament is.

And therefore whereas his reason goeth not by any against being in many places at ones, but onely against being at ones in all places, he concluded solidly against being in many places, for by which conclusion no place of his premisses had any maner of motion.

And so in all his this high solompe argument, and his faire let reason, neither is his major true, nor his argument touchet nor the matter, nor his premisses any thing your his conclusion. And yet after this goodley reasoning of his, he resolved in his heart highly to see how violent he bath handled it, and saith.

Here it is plain to all things he poes imagineth and saith, are not possible to god. For it is not possible to god to make a creature equal to himself, for it includeth repugnance derogateth his glory.

Pasker Pasker speakeketh muche of mine unimitated names and vainities. But here have we had a wryten name of his, therin this foloweth also for all of vain glorious vainity, if it had dreamed it in a night of a fever. I would I were have bene a shame to have tolde my dsme to my wpe when I woks. And nowe shall you good readers have here a nother piece as proper.

God promised and swore that all nacion should be blessed in the brass of that promised se hee which was Chyst. God had determined and decreed it before the world was made: ergo Christ must never have dyed, nor to expoune this world hypotet as poes minished it.

For it was to necessary that the curiart was
was impossible: except it were made, which is impossible. Paul concludes that Christ must needs have dyed, being thus lately term

The fourth book.

n4.

make God a lover, which is impossible. Paul's conclusion that Christ must needs have dyed, being thus lately term

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was impossible: except it were made, which is impossible. Paul concludes that Christ must needs have dyed, being thus lately term
The fourth booke.

Ayou, no: said it; no: must would, would ye not be as hastily to not believe it? ye told it you. I praye ye telle is where ye speake with hym, and who was up to beare ye record; and yet if you byng as fasely a fable as your selfe to testify this thing: yet by your owne doctrine, must ye make ye a miracle to conforme your tale: ere we be bounde to believe you. Or, yet to aduertise this your argument, God may make his body in many places at ones, ergo it is so. —A

The, vni. chapter.

Cade good readers in my letter the, vni. leaf, and this consider matter. Hathkere. goodlacke that he maketh here, you shall finde it very foolish. But notone. 

D. Parker asked mee, where I spake with Christ when he tolde me that his would make his body in two places at ones, as thonough Christ could not speake to me but if I spake to hym, nor could not tolde me the tale but he apared to me face to face, as he did after his resurrection to his disciple. This question of master. Parker commeth of an high create I warrant you. I anfwered master. Parker therefore, Christ tolde it at his maundy to other good creably sole, and they tolde it forth to his whole catholike church, and the whole church hath tolde it unto me, one of them that was at it, is to wit D. Mathew, hath put it in writing as the same church telleth mee. 

For else were I not sure why there that gospell were his oy not, nor whether it were any parts of holy scripture or not. And therefore I cant lacke noe good and honest witnesse to beare me recorded in that point that will depose for mee, NYMP not the matter of mine owne hand. 

And I have a testimonial also of many olde holy doctours and saintes, made above a good notary the good man God himselfe, which hath with his seal of many an hundred myacles, both testisfied for the truth of these men, and also for the truth of the principal matter it selfe, that is to wit that Christes very body is in the blessed sacrament, though the sacrement be seyther in two or in thousand places at ones. And thus master. Wakeres questions concerning Christes blessed body, he Christ tolde me that he would make it be in two places at ones, is I trust sufficient

ently answere. But now as for the body (which witnesseth) Christes body can be no more in two places at ones, than this would have beleued that Christ could have made it in two places at ones. If Christ had so told me: yet lyth Christes hath notowe told mee, by his whyle catholique church, and by writing of the olde holy faineces of the same, and by his own holy scripture to which scripture by the same church and the same holy faineces I know, and also I declare and exposess, and over that hath by many wonderful miracles manisfested and testysped, faineces in which Christ obliqetely and therewith very solightly died, very pestilently heresies, whereby he is perpetually feared from the olde body of Christ, and made a dead member of the devil. I beleue therefore and veri surelyly, and I will right me by God, that the wretched body of Christ shall never be in two places at ones, but when it hyelle agayne, and was restored to that wretched obdryne soule, shall therwith ype still ever more in one place, that is to witt in the everlasting light of hel. For which I declare our lord turne Isaac & George Yap, with all the while brethren, and D. Parker among other, who ofuer he be byyme.

Now upon his aforesaid such a pyper handelled mocke as you have here, master. Parker goeth on, and giueth me right soberme admonicion, that I medle no more with such high matters, as is the great absolute almighty power of God, and theten thus he lappeth unto me. 

By you be to buske wyth Goddes almightye power, and take taken to gret a burden upon your weakes houldgen. —A

The, vni. chapter.

Cee he shoulde have rehearsed what one woulde I had laped of goddes almighty power, in which woyde I was to buke. Rese my letter over, you shall clere lyte that I say nothing els, but that god is almighty, and that his therefore may do all thing. And yet (as you shall here matter, Parker, hymmelz confesel) I laped not that god could dos thyngez that imply repugance. But I laped that some thyngez may now repugn.
The fourth booke.

A pugnant unto vs, which things god keeth how to set together well enough. He these wordes god reader over highly spoken of Goddes almighty power.  

Yet not a pase unlearned man be bold to say that god is able to do so much.  

And yet for saying thus muche, faithy master Parker that I am to bus, and haue taken to great a burden upon my weake houlden, and haue over laden my selfe with myne owne barrenp and weapons, manie gape wordes moe to bere his eloquence with all. But master Parker on the other side is not him selfe to bus at all with Gods almighty power, in affirming that God hath not the power to make his owne blessed body in many places at ones. His mighty strong houlden take not to muche, wepe upon them, what in deed of omnipotence, he prooueth god impotent, and that by such impotent argumentes, as you se your selfe shamefully hale, that never came tripple that lay impotest by the walles in creeping once into a bole, halTed half so Iose. But this he goeth farther for by palse of yonge Davids faith,  

You haue over laden your selfe with your owne barrenp and weapons, and yonge Davids lybe to preuaine a gaingne you wth bys lynge and bys stone.  

As for master Parker yong master Davids, whose looke uppon bys strait treyse and my letter together, that lone see that bys lynge and bys stone bee beaten both about bys earres. And whenouer  

Bys newe lynge and bys newe stone (which is as I nowe here saye) bys lately cote over in princk, cometh one into my handes. I haue turned his lynge into a coltse, and bys stone into a fether, for any barren that it shall bee bale to doe, but if hit bee to suche as willingly will put out their owne eye, to which they never see either stone nor fether, but with a fether they may doe it, they doe maue.  

But an heavy thing it is to here of bys yong foolishe Davids, that hath thus bys stone of tumberms, stiken out his owne baimke, and with the lynge of bys here yong synkten bymeselle to the souell.  

Yet P. Parker ca not leame me thus, but on he goeth fether in bys rapling rehthide and thus he faileth.  

God hath intemperd your byske tabill upbedome, your crafty connaynances is elsped. God hath sent your church a menee couer by suche a cup, one  

such a defenter as you take your selfe to be, that shall let all their whole cause fall  

flat in the mire, unto both your names and bitter confusson, god therefore bee praiised ever amen.  

The resth. chapter.

So for upbedome I will not compare with master Parker therin, nor woulde were muche the ponder in good faith though men would sae that I had more wit than he. I pray god sende vs both a little more of his grace, and make vs both good.  

But whee as he fetheth concerning my defence of the church: whole looke my books through, shall finde that the church, in the truthe of whole catholyke faith concerning the blessed sacrament, I wrote against Frith and Lindall, master Parker and suche false heretics more, is none other churche but the true catholyke church of Christe, the whole congregation of all true christen nations, of which church I take not my selfe to be any separe defender, how be it to bedeke it, is in bede every good manes part. And as for heretics, stinking that I have written, are (I thank god) strong enough to stande, as it is plainly prooued against all these heretics that I have wrestled with, whereof they could never yet overthowe one lone, and no man more shamefully foued in the move, than master Parker here hymselfe, that bys in victorie while he left in the bole. But the catholyke church had another manner of defenser than is any earthly man. For it hath god himselfe therin, and bys holy spirit, permanente a stidinge by Christes own promes, so defende it from fallinge into the hande of the world. And therefore it cannot fall flatte in the mire, but Path, 12, god malace heretics fall flatte in the pse.  

Yet to thentent good readers, you should well see that I left not intowched the pointe of repugnance, whyt the master Parker hath all this while set out bys high tolempe reason against goddes almightynes: himselfe theworther at last, that of repugnance I did piskep selfe. Howbeit in deede, somewhat more moderately then bee, as ye shall not onely perceive by the words of my letter, but also by the wordes of
The fourth booke.

A of nayther Psalter hymselfe wyped bee thes.

When faith master Popez, though it feeth repugnaunt bote to hym and to me, one boode to bee in two places at once, yet god seeth howe to make them stand together well enough. This maie with his olde eye and spectacles see farre in goddes sight, and is of his pryvate counsell: that knoweth well by the secret revelation howe God seeth one body to be in manye places at once, includeth no repugnaunt. For wylde bath he none for hym in all scripture no more then one body to bee in al places at once. It impleyth secret repugnaunt to my sight and reason, that all this world should be made of nothing, and that a virgiue should bring forth a clode. But yet when I see it written in the wordes of my faith, which god spake, I brought it to my selfe, then impleyth it no repugnaunt to me at all. For my faith reacheth it and receiveth it withoutly. For I knowe the voyp of my heartmanne, which is if he yethe in any place of scripture that his bodye have bene taun under the same of bread and so in manye places at once beare in earth: also abidinge yet spyll in heaven to, verly I woulde have belenched hym as done and as stynely as master Popez. And therefore even yet, if he can helpe me but one sentence truly taken for his part, as we can do many for the contrary, we must give place. For as for wys unwrittenc verettes, and that authortye of his antichriste inagoge, unto whiche (the scripture sotaken) he is nowe at last with hym yonghe compellcd to see: they be proued toke eyeis and verly

D deuylrs.

C the cist chapter.

So this a wyse invent of Crist that master Psalter mocked me with al, a sayth that with myne olde eye & my spectacles I see farre in goddes sight, and am of godds prysurvey comptable, and that I knowe be-lyke by some secret revelation, howe god seeth that one body to bee in manye places at once includeth no repugnaunt. It is no comptale pedeye well that is cyped in the crose. But Crist hath creied and proclamed this bymple, sente his heraldes, his blessed apotilles, to critique abode, and hath caused his evan-
The fourth booke.

Anotherwyle. For unto hym that is not with his own towardnesse blinded by the deceit, the thing that he denieth is as plainly spoken, as are the other twain that he laith he believeth. And for other witchcrafts such as himselfe is in folly and superstition, deny both the other twain for the repugnance, as well as he dothe this, which thing; you have heard him already, with very foolish reasons declare: for to repugnante, that he fayeth that god cannot do it, because it wer as he saith a going away of his gloye. And therefore his heart once sette and fixed on the wrong lye, the deceit causeth hym to be beliefe in such fond and foolish argumentes of his owne invention, he cannot endure to turne his minde to the truth, but every terror be it never fo plaine, is darke unto him, through the darknes of his owne brayne.

C The xx. chapter.

In note so: because he fayeth that he wilbe content and satisfyed in this matter with any one texte truly take: while I shall say that the textes that I shall bring him, be by me truly take, and shall lay nape, and shall say that I take them amisse and untruly: while he and I cannot agree upon the taking but vary upon the position and righte understanding of them: by whom well he be judged, whether he; or I take those textes truly: if by the congregacion of christen people: the whole christen nation have this sylente hundred peace judged it against him. For this all wyle have the beleved, that Christe at his maundy, when he sayde this is my body, ment that it was his vere bope in bope, and ever have beene, and yet doe, that it was so in bope. The well have it judged by a general countapas, it hath bene judged for me againste him by more then one alreadye, before bys sylon and mine bope. The well be judged by the urynge of the olde holpe doctors and saintes: I have alreadye showed you sufficently, that they have alreadyjudged this point against him. As the I would barpe upon the understanding of the olde holpe saintes words, besides that you feth them your selue to plaine, that he sayd in that point but thew hymselfe shamefull, y shameless, yet the general countapas, which hymselfe denieth not, hauing redde and sette those holy doctours themselfe, and many of those holy saintes bying present at those countapas themselfe, have thereby judged that point against hym to. For no wyse man wyp not, but that among them they undertooke the doctours than, as well as maister Paske both nowe. If he lay that he wil with his other more then twentye textes of scripture of which he spake before, disputa the textes one or two that I be for the blessed sacramente: then commeth he: you fe well to the fell same point against, wherein he is overtrowe alreadye. For all the corps of christen dom of this sylente hundred yeere before us, and all the olde holpe doctors and countapas, and all the general countapas and all the meravolous miracles that God hath showen for the blessed sacramente yet ye almost, and I were daily to, what in one place and other, all whiche things prove the textes that I sayde, to be one and understanden as I sayde. At thee docte therde before declare aganste hym also, that none of his more than twentye textes, can in any wyse bevel and right understanden as he fayeth, for els hold it sylente, that diners textes of holy scripture, not onely mench (which may well be) but also wert in bope which is a thig is not repug (impossible and cannot be) contrarious in bope, and repugnante on to other.

Now good christen reader here you see, that in his hitse that he bely, whereby he faileth that he wil beleve any one tert truly take: we bringing hym for true taking upon our part, all these things I have here showly rehearsed you of, which things hymselfe denieth verre bely, that is to wite, the olde holpe doctours to holden on our part, and the people of their time. But therin have I showed you shynesse of the bope sette aganste hym. And the faith of the people of the diuerse tymes appeareth by theys bokes and by the countapas, and that that the general countapas and the miracles are on our part, of these two thinges he denieth neither neither. But sth he can denie none of them, he belpleth both. And the countapas of christen Church e he calleth the antichristen Sinagogge. And Goddes miracles bope the Fyrsthe and he be sainte to call the woride of the beli.

And therefore good christen readers while you see all this: ye see well enough
The fourth booke.

S pough the textes of the gospel of Christ in the blessed sacrament, be clear 3 playn for the purpose, and master Parke will not agree if so, but faith that we take the not truly, only because he will not per- cutie and conselle the truth.

Now whereas master Parke saith of me farther thus: "As for his un- written verraries, and dozozo of his Antichristen synagogue, unto which the scripture for sake, he is now at last with shame proued to spee: they be proued karke lys 3 very devillery."

Consider good chister readers, that in these wordes master Parke teleshe you two thynge. First that I am with shame proued to be for the scripture to nine unproven verraries, 3 to the authoritie of christian synagoge, by which he meane the tradicions and the determinaczons of the catholike church.

The other, that the tradiuncions and determinacious of the church, be already proued karke lys 3 very devillery. For the spost pointe you see that in this matter of the blessed sacrament, which is one of the things that he meane, he hath not yet propped me to se fro the scripture. For I have well alread proued you this pointe, ver playn 3 clearly, by the alte same place of scripture, whiche master Parke hath crowned falsely would weste it another way, that to wit, the wordes of Christ written in the forth Chapter of St. John.

Now if I doe for the sake of thys popne, lap the traducion of the whole catholike church beside, whiche thing is also sufficient to prove the matter alene: Is that a kying fro the scripture?

I Item that the olde herekites very well have faide the same unto all the olde holly doctores, that this new heretick faith nowe to me. For this wortcher well ever man (that any learning bath) shole olde holly doctores and sayntes, laped as gaunst those olde heretikes, nor the scripture onetie, but also the tradicions by written, belieued 3 taught by the church. And it master Parke when he hath defend his boke, dare venne me they to bid. I shall bring you so many playne prooves thereof, that he neuer to Dami- hele, he shall be shamed thereof.

And he cannot say nor but that they so bid, as I wot well he cannot; than you se well god readers, by master Parke's whyse reason, those olde herekites might have faide against ech of those olde holly doctores 3 sayntes, as master Parke faith against me now, they had made hym with shame proued, for the scripture, because he belde the scripture proposd the true faith 3 reproued thes falshe heresies, by shatozite of the catho lice church. Such strenght have alwaye lo, maist. Parke's argumentes.

Now touching the secon point, where he calleth the catholike church the anti-christen synagoge, and the unproven verraries karke lys 3 devillery: he hath already shewed a declared partely which things they be or him self meneth by that name. For he hath before spekised pur- gatorioys, pilgrimage, and paying to Sayntes, honouring of image, 3 cre- ping to the crose, 3 haldevoye of belles against euill spirits in tempelles, and boughes on Palmes Sunday, 3 belouvng in the blessed sacrament. And Linballe, that is eithee himself or his fellow, moketh under the same name, the sacrament of anneling, which calleth the sacrament of confrormacio, the butttering of the hydes foerhead, he had as leste have at his chis- lenting hand put in his mouth as salt. 3 moketh muche at fasting. And as for Lent, father Firth, under name of Bef- ghtewell in the revelation of Antichrist, calleth it the solide saft, which leste was undoubtedly reued father Firth by the sprit of the devill himself, the spirito of the father of Antichrist.

So that you may se god readers, that to say the lottery, or our lazy matters, crepe to the crose at Parke, or praye for all children foules: these things are luche other as I have rehearsed you, master Parke's faith are already proued karke lys 3 very devillery. But he sheweth the no luche profe yet, neither of lyes nor of devillery. But ever man may some sees, that he which saith so much nothing proueth, maketh many a karke lye, and that thus to raile, against god 3 all god men, 3 holy sayntes, and helping of god chister foules, and raiyng against the blessed hyde of Christ in the blessed sacrament, calling the belief therof devillery: if such raiuyng in master Parke be not (as I wene it is) very playne 3 open devillery, I can be no leste yet at the leaf wise then verly plane and open knaure.

The xxx. Chapter.

CC. Parke
The fourth booke.

After Walter cometh at last into the mowing of those woods of my epistle, where I shew that if men would deny the conversion of the bread and wine into the blessed body and blood of Christ, because that unto his own real and the thing foment to implore repugnance, he shall find many other things both in scripture, in nature, and in handicrafts, of the truth whereby is nothing brought, which yet for any solutio that his own realts could find, other then the omnipotent power of God, would seem repugnante to, of which manner things, other gods holy doctors have in the matter of the blessed sacrament blest some examples before.

Now so, as much as in these words I speak of the appearing of the face in the glasse, and one face in every piece of the glasse broken into twentie, maister Walter hath catcht that glasse in hand, so mocketh and mocketh in that glasse, as many as many strange faces and as many pater pottes therin, as it were an alter-loued ape. For these are his wordes loe.

Then saith he, that we wot well that manye good folks have bled in this matter manye good frutefull examples of goddes other wordes, not only miracles written in scripture, but also done by the common course of nature here in earth. Some things made also by manes hande, as one face beholde in divers glases, in every piece of one glasse broken into twenty. A meruele of the making of the glasse it is such matter as it is made of. And of one word coming whole to an, comes at once. The light of one little eye present and beholding an whole great countrye at once, with a thousand fuche other merueles of such, as those he then daily done, so therese merueles or at them, that ye never be hable, no not this young man hymselfe, to gene suche reason by what meanes they may be done, but that he may have such repugnance to saye against it, that he shalle be in conclusion to, the chiese the most evident reason to say, the cause of all those things is, because god that hath caused them so to be done, is almight of himselfe can doe what him list.

Lo good chysten readers, here you see your self, I made none suche argument as maister Walter theeth me in hande. So no man beheth upon a familiaritie, to conclude a necessary consequenc, in the matter of suche sacrament, unto which we can bring nothing so like, but that in debe it must be faire unlike, fauting that it is as foment me, somewhat like in this, that God is as hable by his almighty power, to make one body be in x places at once, as he by common course of nature which himself hath made, hable to make one body being still his own figure in his own place, call yet a multiplye the same figure of it self, into twenty pieces of one broken glasse, of which pices ech she hath a severall place, and as he is...
The fourth booke.

He is able by the nature that himselfe made, to make one self word that a speaker hath put out in the speaking, to be succeth out in the ears of an whole. For through of them occupying a several place, and that of a good distance a funder, of which two things (as natural and as connect as they both be) yet can I never cease to wonder, for all the reasons that I ever read of the philosopher. And likewise as I derive true, there be to come, when we shall in the clear light of Christes godhead, see this great miracle copied, and well perceive how it is, a how it may be, that his blessed body is both in heaven and in earth, and in so many places at once; to think I verily that in the light of his godhead, then we shall also perceive a better cause of those two other things, then ever any philosopher hath hitherto showed us yet; or else I were for my part I shall never perceive them well.

But now whereas master Sacker mocked mine argument, nor wiste I made, but which himselfe make in my name, and maketh it false for the nonce, that he may when he hath made it at his own pleasure so, as children make castles of tile harbes, so then make their pastime in the throwing downe againe: yet is it not so, for which as his owne, where he argueth in the negative, as I saye the same false, that it proceed from the same. Also as to the tone that he make of, though I argueth it so, lacke of support, yet holdeth it somewhat to the manner, in that the consequent, that is to write, that God may make one body to be at once in many places, is whatsoever master Sacker bable, a trueth without question necessarie.

But where he argueth, for himselfe in the negative, by that that the boolee substance of the face is not in the glasse: therefore the boolee substance of our savoure Christ is not in the bleeded sacrament; that argument had no manner hold at all. For thanecesset is very true. And (except goddesse would be untrue) elles as I have already by the albe phyle expositiones of the same, well and plainly prove you, the consequent is very fell.

Now if he will say that he make not that argument, but that onely the face in the glasse is a samble; a similitude; then he knoweth himselfe to play the false: drew, when of my bringing in the selfe same sample, he made that argument for me. And therefore nowe, when bypon 

those faces in the glasse, he makest a sanctifie himselfe to play me, I then scotred that I care out the trouth with ives, and then pontously never one; he doth but shew what party where he could play, and how properly he could coste, if the matter would incite him.

And yet I pray you godly readers consider well the words of that argument that he makest in my name. For we see many faces in many glasses: there may one body be in many places. And how spake not thou wouldst well, of many faces in many glasses (as he for both safely and stately rehearsed me) but of one face seen at once in many glasses. For that is like to the matter. For like as all those glases, while only one man looketh in them, he seeth but his own one face in all those places to be as sainct Philipstome declared (he all the holies of the bleeded sacrament have in sae facie deuante severall places a sounde, all one very body of our bleeded saucour himselfe, and all one hourse, one sacrifiss, and one obligation.

And as properly as master Sacker scoffed at that sample and similitude of the glasse: I would not have myselfe took mine owne wittes therein, if thinke thereof had been mine owne. For I find not many samplers so mete for the matter, to the capacite of god and discerned folk, as it is. For as the point of which master Sacker makest all the difficulties, that one substance being but a creature might be in many places at once: every man that is learned seeth a samplle that satisfieth him: or therto, For he seeeth and perceiveth by god reason, that the soule is indivisible and is in every part of the body, and in every part it is whole. And yet is every member a severall place. And so is the bleeded substance of the spiritual bosom of Christes body and his bones, whole in every part of the sacrament.

But this samplle of the soule cannot every man biltered concieve and imagine right, but of the glasse hath to his capacite a more metely similitude, and that that in one point also dooth more resemble the matter. For the soule is as the every member that is cleane bounded from the body. But the bleeded body of our savoure abodest still whole in every part of his bleeded sacrament, though it be broken into never so many partes, as the ymage and soure of the face as.
The fourth booke.

As ye dealt whole spill to hym that becometh it, in every parte of the broken glass. And thus God recreeth, as so; this sample and futilitate of the face in the glass, master Barker may for his sake facing it out, be muche ashamed of he have any name, wherfore he lacketh on his owne face in the glass.

And for conclusion, this being of the body of Christ in byvers places at once, as the holy doctours and sapientes sawe and perceiued, that the soule of every man which is a very substanue, and peradventure yet of lesser spiritual power, then the flesh & bones of our sauitour Christ be now, & yet very well too, that the holy doctours and sapientes haue bled in this matter of the blessed sacrament. And yet the more me shall I bring you at another leasure, ere I have done with your second course, it shall grieve you to slee. And surely, where proprie you scoote ame with my many faces in one how: I haue here in this booke already brought you to the trewe faith of the catholike church, as against your fals heresy, wheather you would face our countour out of the blesse sacrament: I haue bought against you to your face, saint Iesu, and Christus, saint Anustine, saint Ambrose, saint Gregory, saint Cyril, & S. Chisoldisse, as manye true god faces into this one how: that all the harmless loves that your shameles face can make, that never aginst these faces be able to face out the truth. And thus end I good readers my fourth booke.

There endeth the fourth booke.

The v. booke and the last of the first parte.

The 1. Chapter.

Ow come I god chisle. rever, to the last point that I speake of; the two contradictiones of mine owen, that master Barker hath highlie lapp'd unto my charge, whose words I shall god readers, firthe rehearse you whole. Whose they be god dame them.

O At last note chisle reader, that master Pope in the third booke of his confutation of Laudall, the 249. page,
The fift booke.

To build up aye John's gospell unpervert and infufficient, for leaving out of some
necessary a point of our faith, as he calleth
the last supper of Christ his maunipye:
that John says nothing at all of
this sacrament. And now as agayne in
these his letters against Faith, how his
life bridgeth in John, e. cap. to impugn
Ifethes writting, and to make al for the
sacrament, even thus. By bekhe is verily
meate, and my blood drink. By the
same that man beside one shottke himselfe
foole, the young man here caulling hym
to quite on his spectacles, and poye bet-
ter and more welthe with his olde open
upon saft John's gospell to fynde that
thing there now written, which before he
would have made one of his unwitten
verities.

As yet if the lace narowly
he dale specyf his self hath proued
by scripture, in the 37. leaf of his dy-
aloge of quod he 4 quod I, our natures
perpetual virginitate erly oneing non coe-
ndo, id 4 non coeondo, which nowe
written unwritten vertice, he nowned a
little before among his unwritten vani-
ties. Thus may we see how this olde
besholde of the Popes charche, his
words fight against themselves into his
owne confusion, in finding as furthe his
written written vanities, verities I
would say. But return we unto the psy-
oparction of Saint John.

How have you good chilten readers,
herd his whole tale concerning my two
contradictions. Of which twenty, I
will first answer the last, that concern
the perpetuall virginitate of our lady.
Which pointe I have toucht towards the
end of the 47. chapter of the first booke of my dyaloge, wherein
master Waker mocheth me so quod I
and quod he, and would I sea well in no
wise, that in the reburing of a commu-
nication pabbage betweene my selfe and an
other man, I would not so shame say
quod I and quod he, but rather rebuke
our tow talkynge with quod we and
quod she.

I have also spoken of that pointe in
most places then one of my booke that
I wrote of Lindales confutation, wher
the places who to let reade, shall find
this pointe of contradiction answer-
red already, that master Waker nowe
lapsed to my charge, ditfurlyng much
thynges as I have answereed it with.

And of this contradiction I am to say
ashamed, that for all master Wakers
words euery here before in my first boke
of this work, I have not letted the best
that my writing would terme this unwritt-
ten vertice, to prove yet agayne by the
selle same place of Bay Lakes holpe
writing.

For why, to say the truthe, I do not
so muche force to haue this article take
foe, an unwritten vertice, with god ca-
tholike folk for the maintenence of my
word, as to haue it for the honour of our
lady, taken and believed for an unbook-
ted truthe, with catholikes whose her-
thykes so, that will take it for no suche
truthe, but if it be written in scripture.

Hobe dwelt the clere certantyte of
this article in bebe depend upon the tra-
diction of chappettes, continued in the ca-
tholike churche. For albeit that my self
thinketh, that I find some wordes written
in scripture that would well prove it,
and upon this by three letter to write
mine owne name, and bringing old holy
doc tore to: yet while I se that holy
Hieron himselfe, a man farre otherwise
seen in scripture then I, argumg, for the
defense of that article against that her-
thyke Helvidius, bydeth once for all the
scriptures that Helvidius lapd against
it, and largeth no scripture hynselfe for
the scope of his parte, but referre thyme
to the authorty of Chryses catholike
church, which master Waker here
called the Antichrist Synagogy.

I neither dare nor will take to muche by
my selfe, as to assayme surlye that it is
proved to be a written vertice. And this
lack of taking so much upon my selfe,
is the thing that master Waker calleth
to shamefull reppugnance to my great
confusion.

And therefore in that place of my dy-
logue, though I upon that word of our
lady, J in whate wife halle this thing be
done, for I know not a man, J done rea-
son doth meete my minde, that it is not as
this part, as is bebe me thinketh it both:
yet I am not to bold upon mine own
exposition therin, as to affirme the scrip-
tute lapd therin openly plainly, that he
was a perpetuall virgine. For if it had
be beene a very specyf, playn, evident open
proof of that matter, mine owne mynde
geth me that saint Hierome woulde
not have lapd to have foundt it before
me.

I shall also for this pointe have ma-
ster Waker hynselfe to say somwhat for
me, though he doe therein (as he is often
fond to do) heke somewhat agaynte
hynselfe. For he saith here himself, if a
The fift booke.

A man taketh narrowly, then he shall speye.
I have my selfe proued our ladies perpetuall virginity. Howbeit that matter faileth, that a man cannot speye it but if he taketh narrowly; be faith you see well himselfe, that it is no playne open prose. And then is it no prose to the youwte well. For they recieve no scripture for prose of any purpose, but onely playne, open, and evident.

And therefore by matter faileth our tale, though I proued it sufficiently by a written veritie unto god catholike; yet receiv'd it unproued still a written veritie, unto suche heretikes, and against them ye worte well toote.

Howbeit, here will I demand of matter faileth touching the perpetuall virginity of our lady to be plainly written in holy scripture, whether I proue that point well or not: If not, then maye I well enough notwithstanding any such prose of mine, saue till that it is an unwritten veritie. If he will contende that I proue it well; I will be content with that prose of hymselfe to abobe his rebuke of that contradiction. For I sette more as I haide, by the prose of his foule in falling from the contrarie heresie to the right belief of our ladies perpetuall virginity, then I sette by myne owne prose and commendacion of abdyng well by my prose.

But yet if he will allow my prose, made of that point: I verifie me much but if he allow not my prose made for the blessed body of chist present in his blessed sacramente. For I am very sure I have proued much more clearely, by much more open and plaine words of the scripture, and the sense of those words by kynges and holy doctors, other maner of men then myself, then I have proued or any man elles, the perpetuall virginity of our blessed lady. Howbeit of truthe, though I proued well that point of the perpetuall virginity of our lady, to be a veritie written in scripture, of that many other also proue it muche better then I, as I thinke there done, and my selfe had assmir'd it never to strongly for never to cleare a written veritie: yet fith William Lindsey against who I specially worte, taketh it, as in his writing well a plaine appearance, for no writen veritie, and yet aggreeth that is to be believ'd, but not of necelitie, yet also upon his own yowte do I proue him that of necelitie to: I proue with any contradiction; repugnance at all, lay it against hym for an unwritten veritie, so much as himselfe to taketh it.

Moreover, all the prose that I make of our ladies perpetuall virginity is no more, but that he was a perpetuall virgin except the sake her bow. And sure as I proue, it seems to my self that I proue this very clearely. And this being proued, is in deed enough to good christe folke, for a full prose that he was a perpetuall virgine. But yet upon these heretikes against whom I proue, sith they heretikes nought by prose of virginity, but not by prose, lay that they that make them, doe both of ignorance, unlawfully make them, and may who they will lawfully breke them, and that therefore storres may rune out of religioun and weydes nunes: this prose of my prose is to the no maner prose at al. And therefore I map to them without contradiction or repugnance, lay it for an unwritten veritie still.

And thus I trust you ge god readeres, that as for this repugnance toucheth to matter faileth contusion and not my prose.

The l. Chapter.

Now cometh I then god readeres, to the other contradiction; the lawth against me, this wise, thou wert in, before mine answeres, I pray you reade once agayne. And lest ye shoude be lothe to turne backe and lese them, here shall you have them again, those the se be.

At laste note christen reader, that matter poze in the third booke of his consutations of Lindall, the 24. hyde, to proue sainct Johns gosspell wiperfit and insufficiencie, for leaving out so necessarie a point of our faith, as he calleth the last supper of Christe his maundie: saith he that John spake nothing at all of this sacramente. And nowe feare agayne in these his letters against Frith, howe himselfe bringeth in John 6. Capi, to impigne Frithes writing, and to make al for the sacramente, even thus. By thee the is verily meere, and my blood thinke. By the man hadde there overthorthe himselfe bowle, the young man here causying hym to proue on his spectacles, and poze better and more wilfully with his olde open upon sainct Johns gosspell to selle that thing there now written, which before he would have made one of his unwritten veritie.

When my selfe god readeres, reade
The fift booke.

9 first these woordes of his, albeit that I was late enoueagh, that in the tynges I purposed, there was no repugnance in deede; yet seeing that he so diligently laboured for the least in which my fault might be found, I very plainly thought, that I had not so circumstently seen unto my woordes as wisdom wold I hold. And taking therefore mine owne sight for a very truthe, I never found the fault of turning my booke and take.

But afterward it hapned on a day, I lap'd in a certaine company, that I was somewhat sory, that I had mishappened me to take in this one pointe no better deel to mine hand, but to write therein two things repugnant and contrary, Whereunto some of them made answer, that this a chance hapned sometime ere a man were in a longe booke. But yet quod one of them, a gentle woman, have you considered well the place in your booke, a sentence that he saith truthe? Happe by my truthe quod I that I have not. So it pittyed me to leave upon the place agayne nowe, when it is too late to mend it. For I am sure the man would not be so madde, to name the very least, but if the ver well sure that he saith truthe. By our lady quod the, but yet you have not lookt it your selfe, I will for all the least losse done by him, the thing my selfere I believe his writing; I know these felowes so; so truthe. And therewith all the sent for the booke, and turned to the very. 249. f. and with that number marked also. And in good satory god readers, there found be no such matter, neither on the tome type of the least not on the other.

Howbeit of truthe I cannot denye, but is in a side after mislaid marked with the number 249, which should have been marked with the number 259, there we found the matter in that place.

But therein fould we the most shamefull, either folly or fals'hed of master Parker, that ever I sawe light in any man in my life. Which because we shall not take care to sende: I hall rehearse you here the very woordes of that place. For god readers these they be.

But now because of Cindall, let us take some one thing. And what thing rather than the last supper of Christ, his maundy with his Apostles, in which he instituted the blessed sacramente of the altare his own blessed body and blood. In this no necessary pointe of satory, Cindall cannot denye it for a necessary potnt of satory, and though it wer but of his owne false satory, agreeing with Au ther, Dunssty, 0z Swingling. And he cannot say that sainp John speakeith any thing thereof, specially not at the institution. Nor he cannot say that sainp John speakeith any thing of the sacrament at all, lithe that his sect expressly denyeth, that sainp John ment the sacrament in his woordes where he speakeith expressly thereor in the 14. chapter of his ghostpell.

Where have you ever goode ghostpell readers, sence ane thing fownd before this, sainp John spake no thing thereof, specially not at the institution. He teleseth you that I lapde here, that sainp John spake nothing of the sacrament at all. Now you see that master Parker in that pointe helpeth me. For I said not here that sainp John spake nothing thereof, but sainp I lapd there f. Cindall, against whom I there wroate, could not not say that sainp John wroate any thing of the blessed sacrament, specially not of the institution thereof. And this is very truthe.

For as touching the institution thereof at Chystes last supper and maundy, neither Cindall nor no man els can say that sainp John any thing wroate thereof in his ghostpell.

Then said I farther there as you se not that sainp John spake nothing of the sacrament, but that Cindall cannot say that sainp John spake of the sacrament anything at all. And that I meant not in those woordes, to lay mine own self that sainp John spake nothing thereof: I declare plainly thereunto by that I wroate the cause why Cindall cannot say that sainp John spake any thing of the sacrament at all, that is to witte, because that all his sect expressly denyeth, that any thing was meant of the sacrament in the woordes of Chystes written in the 14. chapter of S. John.

By this may we plainly sordere, that master Parker plainly beleueth me. For I lapde not my selfe that sainp John spake nothing of the sacrament, but that Cindall, because of his opinion of all his sect in that point, could not lay that sainp John spake any thing thereof. Which was enough for my purpose, while Cindall was 0 man against whom I wroate, though my selfe would to mine owne parte lye the contrary. For it is that bound of argument that is in the iodel called argumentum ad hominem. And thus you se good readers, master CC. lvi.

Dat.
The fifth booke.

A Parke in this thing either shamefully false, or very shamefully so, shamefully false, if the perceived and understood by the will, and then for all that, thus believing it, shamefully so, if it being spoken by me to plague, his witte would not serve him to perceive it.

But now as clear as ye be the matter alreadie by this, to thoutent yet that master Parke that have no matter left him in this world to make any argument offer, his excuse therein: read my words against god readers, by master Parke make well my words therein: where I have expressly that S. John spake expressly thereof in the 69., chapter of his gospel. For these words are as you there, the very last words of all. For Lindall cannot say, that S. John spake any thing of the sacramento, at all, it is that his feet expressly denteeth that S. John ment the sacrament in his words, where he spake expressly thereof in the 69., chapter of his gospel.

Where these words are these, where he spake expressly thereof: Are not these words mine? And do I not in these words expressly tape, saint John expressly spake of the blessed sacrament in the 69., chapter of his gospel, in which place, Lindall doth faith expressly that he nothing spake thereof. And now last master Parke, I said there, that S. John spake nothing thereof at all. And layeth it so, a soule repugnance in me, in my letter against Fitch, I say thereof's errant.

With now master Parke, what have you now to tape, with what shamefull wishe will your shameless face, face us out this solidly of yours, you make upon me here? If you spake so louttingly: how can you looke that any man should trust your words? For a lacke of understanding: how can you looke than so: shame that any man should trust your words: why should we think your witte will persuade in the percieving of hard words in the holy scripture of god, where it will not serve you to perceive such poyse plow words of mine.

I will once a god below, which while he bawned in a Parke, upon boldnesse no man could have known him, when he perceived that he was well stopped. He that saw the beast arched to a shamed so, surely he sett up and setted his self below. I prap you tell me, doth not my bisour bidthe red? How surely god rebere. master Parke, if he were not set by all shame, hath cause enough to be in this point to lose shamed, that he might were the gooding of his bisate should even parte theowre his bison, and make it red to shane.

Thus have I nowe god children readers, answered at the full in these five booke of my first part, the 69 part of master Parke's supper, which he falsely calleth the last supper of the last, while he hath with his owne hand made the supper of the last. And yet would I dare I were disdained to have his supper declined of such a rude ruffyn, such a scallie Colin cocke, as under the name of a clarice, so ridiculous the rayleigh against the blessed body of Christ in the blessed sacrament of the altare.

C The 69. Chapter.

By one thing will I yet reberte you, that I have hitherto discovered, that is to wit, my first argumente against master Parke, which (as I haveed you before) master Parke letter gone up, as he hath done many things more, made as though he saw them not. That argumente god readers was this.

In this wherefore, beside the common faith of all catholike christien regions, theropfictions of all the old holy doctors, be cleare against Fitch, as whole as against any hereticke that was hitherto herd of. For as for holy doctours and elshiffe, of which we spake to ching the blessed sacrament, though he may find some old holy men that beside the literall sence doth erpsoune them in an allegorie, yet he shall never find any of them that did as he dooth now after Wickhille, Ecolampadius, Linaud, and Swinylius, deny the literall sence and say that Chrift met not that it was his very body & his very bloud in bread, but the old holy doctours and expersouner beside a such allegories, dowe plain he declare and erpsoune, that in those words our fantas as he expressly spake, so did also well and playnily meant that the thing
The fift booke.

The thing which he there gane unto his disciples in the sacrament, was in verre debre his very debre and bloud. And so did never any of the old expositours of scripture expolone any of those other places in which Christ is called a boze or a boze. And therefore it apperred well, that the maner of spelding was not like. For if it had, they would not the olde expositours have used such to farre unlike fashion in the expounding of them.

This was to god readers the first argumente of mine that master Parker mette with, for which he should first therefore have toyaded. But it is suche as heisset little to boke bys. For where as he marked much a boze to have it some, that both these, words of our sauore at his laste supper, this is my boke, and his words of seating of his selke, and drinking of his bloud, written in the first chapter of Sainct John, should be spoken in a lyke maner and manner of speaking, as were his other words. I am the boze and I am the very boze. I shewed there unto Frith (whom master Parker made as as that he would defend) that by the positions of all the olde doctours and sainctes that have expoloned all these, that is before, the difference well apereth, bys none of them declare him to be a berpe materlal boze, nor a natural boze. This saith no man not to much as a very natural boze.

But that in the sacrament is berpe bys verre nonatural boze, his very boze is his bloud, saufit truth is declare clearely all the olde holys expostours of the scripture, which were god meene and gracious, wise and wel learned both. And therefor as I said, the difference may some be perceived, but it matter that Parker lett better to believe him as he declareth the boze of the boke, that is the much more false then a natural boze in boke.

For as for the places of S. Austin, Lertullian, sainct Chistoson, whom he brought in his second parte; I hall in my second parte in taking up of his second course, when we come to referre, pare him I warrant you this to peere to nere, that he garest not a god mostelle amongh them. And yet peraduenture ere I come at it too.

For so is it noble god readers, that I very certainly know, that the boke of which Frith made laste agaynste the blessed sacrament, is come out into this realm in printe, and secretly sent aboide into the brethrens hands, and some god fissters to. And for as much as I am furely enformed for truth, that Frith hath into that boke of his taken many vertes of olde holy doctours wiltly handied by falsere Hyslpeyn before, to make false lyke some that the olde holy doctours and sainctes were favourite of theys falses hystere: therefore will I for the whole lettre master Washers second parte also, tell I have aunswered that pesilent piithee boke of John Frethy, aboute which I purpose to goe as longe as I can gete one of them, which to manye being abroade, shall I trust, nor be longe too. And then shall I by the grace and helpe of almighty God, make you the foly and the falselye of Frith a folye Hyslpeyn in both as open and as cleare, as I have in this boke made open a clerke unto you, the falselye and the hyste of master Parker here.

And whereas I aere now passed and more, wrote and put in printe a letter a-gaynste the pestilence treasie of John Frethy, which he than had made and secretly sent abroade among the brethren against the blessed sacrament of the aultare, that letter of mine, as I have declared in myne Apologye, I nathelesse caufed to be kept still, and would not suffer it to be put aboide into eservemans hoves, because Frithes treatisse was not yet at that time in print: yet noble ish I lie there are comen over in printe, not onely Frithes boke, but over that, thes Washers boke also, and either of these both bokes makest mention of myn sayd letter, I would some to soyle it, and laborsome therabout. I doethe therefore not suffer the printer to putte with this boke my sayd letter also to tale.

And so as muche also as those authorities of saint Austin, saint Chistoson, and Lertullian, which master Parker layeth in his second parte, I hall of likelihood found also in Frithes boke, and therefore aunswere them there, and all master Washers whole matter too, before I returne to his second parte, which yet I will after all thyg god willing, let us now; let goe in: in my mene while may D. Washers (this is as he saith so great pleasure to him to be written against, hastning as he botheath all solidlye to demy) bode a aabyte whether he can soyle these things, with which I have in this first parte overth: owen bys whole hystere, and poue him very playne, a very false soole alreadye, of whosse false soyle sople te beware, ouer Lydye grace.
The syth booke.

Abs grace, of all such other like, which with false arguments of their owne blynd reason, wylkynge the scripture into a wroong sense, agaynst the very plain wordes of the texture, against the postitions of all the olde holy papytes, agaynst the determinations of divers whole general counsylles, agaynst the ful content of all true chililge nations this, xvi. C. yer before their dapes, and agaynst the plain declaration of almighty god himself, made in everie chililge countrey by so many pleyne open myscles, laboure now to make vs so solithly blind & mad, as to forsake the very true catholike faith, forsake the societe of the true catholike church, and with sundry sectes of heretics fallen out thereof, to sete both holy dapes and safting dapes at nought, and for the deuilles pleasure to forsake and abstaine from all prayer to be made for soules of saftines, the whole on our blessed lade the immaculate mother of Chyls, make monckes at all pilgrimage ges, and creepynge to Chylses croles, the holy ceremonies of the church, the sacrament of, turne them into clypping, with liking them to wine garlandes and ale poles, finally by these wapes in the ende and conclusion, to take our santoar himself in the blessed sacrament, and in stede of his own blessed body and his bloud, were there were nothing but bare bread and pynne, and call it poulter try there to doe him honour. But woe may such wytches be. For this we may be sure, that wholsly disHonour in on place with occasion of a falle faith: Saying that falle belief and infidiltie, all honour that he dewth hym any where besides, is obious and diplightfull, and rejected of god, and never shall faile that faithlesse soule from the yere of hell. Fro which our lorde gyneth them grace treule to turne in time, so that we and they togethe in one catholike church, knytynge to god togethe in one catholike fayth, sayth I saye not sayth alone as they doe, but accompanied with god hope, and with her chydes after weyl working charite, mape to recynge Chylses blessed sacramentes here, and specially that we maye to recynge himselfe, hyys vere blessed body, very schy and bloud, in the blessed sacramente, our holy f Blessed soule, that we mape here be with hym incorporate to by grace, that after the hysto course of this transtporte life, with his tender pitty pouzied upon vs in purgatorte, at the prayer of god people, and intercepcion of holys papytes, we may be with the in their holy fellow-shippe, incorporate in Chyl in his eterna-gloype. Amen.

F I P I S.